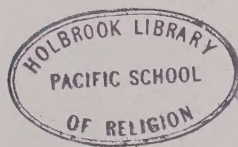


International Journal of Religious Education



**June
1942**



Keystone View Company

United Christian Youth Movement

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FOR YOUNG PEOPLE WHO ARE LEADERS

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Mildred G. Nicholls, Chairman of the Committee on U.C.Y.M., displays a sheet of the U.C.Y.M. stamps.

International Journal of Religious Education

Volume 18

Number 10

June - 1942

Worship Materials

Page

MEDITATIONS, P. R. Hayward	5
JULY-AUGUST WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, Irene Rockenbach (THEMES: <i>Worshipping God; God's Summertime World</i>)	19
JUNIOR DEPARTMENT, Dorothy B. Fritz (THEME: <i>Working With God</i>)	21
INTERMEDIATE DEPARTMENT, Ethna Jones Landers (THEME: <i>In Times Like These</i>)	25
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, Staff of First Community Church, Columbus (THEMES: <i>The Cathedral of the Open Places; The Pillar of Truth</i>)	28
STORIES AND TALKS	
<i>For Children</i>	
A Woman Who Gave	19
Jesus Beside the Sea of Galilee ...	21
<i>For Young People and Adults</i>	
The First Fruits of My Garden ...	26
Creators in Nature	26
A New Heart of Compassion	29
A New Conscience	29
The Custodian of a Glorious Gospel	29
The Church Around the World ...	29
LITANIES, POEMS, ETC.	
Birds Singing in the Treetops	21
A Ritual of Song	23
A Ritual of Prayer and Psalm	24
A Ritual of Worship in God's House	24
Responsive Reading	25
"Open Your Heart"	25
Litany for the Beauty of the World ..	25
To Him All Life Was Beauty	26
"O Master, Lover of beauty and joy"	26
"How falls it, oriole"	26
Litany of Praise in Word and Song	27
"If we work upon marble"	27
Litany of Character	27
A Litany of Thanksgiving	28
A Modern Psalm	28
A Plan Come True	28
A Thousandth Psalm	28
A Litany of Appreciation for the Church	29
Defense Work	40

Editorials, News and Comment

Page

Church Workers and National Service	3
Readers Prefer Large Classes	4
Coming—New Lesson Outlines	9
New Appointments to Council Staff	13
Those One-Day Conventions	16
What's Happening	30
Finally—	40

Articles of General Interest

How Does the War Affect Children? Irene Milliken Josselyn, M.D.....	6
They Must "Feel the Need," Bernice Foster Burdick	8
Do Children Need the Country? Mildred Jensen Loomis	10
A Psalmodic Photomural, Theodore M. Johnson	12
A Church Workers' Clinic, Everett A. Babcock	14
A Worship Center Out-of-Doors, Frederick L. Fay	17
Personal Ministry in the Church, Roy A. Burkhart	18

Other Features

Martin Luther and Philip Melancthon, Lucas Cranach, the Elder	2
Films for Departmental Use	19, 22, 25
Films for Church Use	31
Current Feature Films	32
Graded Curriculum and General Program Materials	33
Christian Education Bibliography, 1941	34
New Books	37

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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Martin Luther and Philip Melancthon

Painted by Lucas Cranach, the Elder

(German, 1472-1553)

TWO GREAT PROPHETS of the Reformation, Luther and Melancthon, are here presented in a pair of portraits by their eminent contemporary, the elder Lucas Cranach. Melancthon and Luther were friends for thirty years; Cranach and Luther for at least twenty-six. Both the other men were strongly influenced by Luther's compelling personality and religious doctrines. Melancthon, a teacher of Greek at Wittenberg, helped Luther with his translation of the Bible, defended his teachings with numerous treatises and debates, and was largely responsible for the seventeen articles of Evangelical faith known as the "Augsburg Confession." He gave an eloquent oration at Luther's funeral, summarizing his contribution and character with sincere and judicial praise.

Cranach, a prominent and popular artist of the period, was court painter to the Saxon Elector Frederick the Wise. He lived in Wittenberg for many years, faithfully serving the Electoral House. At one time he was City Treasurer and later Burgomaster. He was a warm friend of Luther, who was god-father to Cranach's son Johan. Cranach witnessed Luther's marriage, caricatured his enemies in woodcuts and made illustrations for his teachings. The latter

included some large paintings teaching the doctrine of redemption through the blood of Christ.

Cranach had a long and industrious life and left a great body of paintings. Many have religious content, his favorite subjects being Adam and Eve, Jesus blessing the children, and Jesus the man of sorrows. He was a noted painter of animals and filled the Garden of Eden with many lively creatures. He also dealt with classical and mythological subjects.

The features of the religious leaders as well as the civil leaders of his time are preserved in Cranach's portraits, of which he did a great many. They are, on the whole, simple, direct, lifelike and sincere, but do not show profound insight. He painted a number of pictures of Luther, the first known being dated 1520. The ones of Luther and Melancthon here shown are dated 1543, just three years before Luther's death. These two portraits hang together well in composition. While Cranach, like other German artists, enjoyed portraying details of clothing, he has here subordinated everything to the faces and hands, revealing the character of two men to whom outward trappings meant little but the spirit everything.

Editorials

Church Workers and National Service

HOW ARE TEACHERS of religion to adjust their present program to the new demands of national service being thrust upon all civilians today? Public school teachers, whose situation is similar, have stated their views emphatically. In the Special War Bulletin of the National Congress of Parents and Teachers is found the following statement:

The education of America's children cannot be slighted without permanently disastrous results to America. We must not "sell the day to save the hour."

The Editor of the *Journal of the National Education Association* adds:

The worse the war becomes, the more it costs in money and men, the longer it lasts, the more we shall need the enduring purpose and strength which good schools create. Without the work the schools do, we should lose the very things that make America worth fighting for.

A special plea is made in the magazine, *Childhood Education*, for school teachers to realize that their work, though underpaid and not new, is essential to the welfare of the country. Again, in the *National Parent-Teacher* magazine, is found the following editorial statement:

"What can we do?" is the question on every tongue. May it prove true that the first thing a socially useful organization should do is to be, with greater awareness, what it has always been when true to itself!

One of the great things about American people is their desire, when there is imperative need, to help in the most direct way possible. Perhaps one of the goods to come from this awful and tragic world situation is this desire to be of service. There is not a person who cannot do something for others and the war effort is stirring that desire. As a result, many excellent citizens are finding in civilian defense efforts their first avenue of practical service to their community.

It is possible, however, to be caught up in the whirl of events so that we lose perspective and the task the other person is doing or the newer task seems to hold all the promise, while the old tasks of the on-going institutions seem humdrum and insignificant. It is natural that when our boys and young men are giving their lives on the battle front and we feel powerless to send them aid, we become discontented with the smallness of our contribution and seek the most significant way in which to serve. It is easy to become frantic and to rush into new forms of service, forgetting responsibilities which have always been ours. We all recognize the necessity and importance of the new forms of civilian service, but we must face intelligently the relation of these to the work we are now doing in the church.

Especial care needs to be given to the selection of the kind of service we can best render. Even sacrificial service may be unwisely given. The armed forces know this is true. Their personnel workers are doing a stupendous job of trying to discover backgrounds, skills and aptitudes of

the men in the service and then fit them to jobs they can do most effectively.

The call to service should not mean a dash into the luring new activity at the expense of the regular work of those bulwarks of American life—the home, the school and the church. If it is possible for us to carry a heavier load without undue strain, we may be able to add some of the newer activities to our regular work in the church. However, since it is not a genuine service to injure our health in order to carry many responsibilities, it may be that we and our fellow workers will need to choose from among the many services we might render. It may call for more consecration, courage, and true ability to carry the work of on-going institutions than to enlist in some new form of defense activity. This is especially true if the regular work involves enduring values, if we are fitted for it and if leaders for it are less plentiful than for the new activity.

We who are engaged in church work have a special call to consider wisely before neglecting that service for other activities. We need to realize afresh the basic importance of our work. If this war is not to be fought in vain we must maintain those values for which our nation is fighting: the belief in the equal right of all to liberty and an adequate life which is the basis of our democracy; the emphasis on the value of each person as a child of God, no matter what his race or creed, which is the opposite of the Nazi philosophy; the spirit of justice and good will which is the only possible basis for a better world. These teachings are those for which the church is especially responsible and which it can transmit better than any other organization for the very reason that they lie at the heart of the Christian religion. If we fail to maintain adults in these attitudes and convictions, and to teach them to growing children, we shall have lost the victory.

Through its deferment of ordained active ministers from the draft and the priority it has given them to purchase tires, our government has recognized the necessity of church work in war times. This same principle of significance would seem to apply to the work of Sunday school teachers, vacation church school leaders, counselors of youth groups, official board members, workers with adult groups, leadership education deans and instructors.

If we do not feel that our own church work is as significant as other forms of defense activity, perhaps we need to take a fresh look at its possibilities. We may not have been realizing them because we were not aware of them; we failed to feel the urgency of the opportunity; we failed to define our purpose; we failed to grow in our leadership effectiveness; or we did not give ourselves wholeheartedly to the task. A careful study of the possibilities of our own church task may reveal that we can render better service in some other capacity either within or without the church. In the majority of cases, however, we will probably find that the church task is as rich as any in possibilities but we need to define them and outline a program of study and action by which we will better realize them.

There are countless special war time opportunities for service open to church workers in their regular on-going

tasks of teaching and counseling. Persons of all ages from the nursery child to the great-great grandparents need help to pass through these trying times with courage, poise, strength and resilience. Little children have special needs for normal living. Vocational problems for the present and the future, social needs and problems of marriage and home building, present unusually difficult problems to youth today. There is need for a philosophy of life which has no place for hate but which tides one over crises. There is need for strong inner resources. All persons need knowledge, wisdom, strong character and effective mental hygiene in order to cope with the stupendous problems of living in and building the new world. Foundations must be laid for cooperation tomorrow with the boys and girls, youth and adults who today live in alien countries where even the conception of a Christian world is unnatural. All these are forms of national service.

There are problems which boys and men in armed forces meet now and those which they will meet after the war is over: problems of those who will have been on the front line, and, though heroes in battle, will find themselves either troubled or hardened in a post-war society. Working girls and women at home or at work are facing necessary adjustments never before needed. Multitudes of problems are being faced by the refugees in our midst and by persons of alien extraction. Suffering at home and abroad is to be ministered unto. Missionaries at home and abroad need support. Dislocated families and individuals are meeting abnormal problems. Then there are the problems of parents: parents of little children; those with sons in the armed forces and others who have lost their sons in battle; parents who still have their families and appreciate anew their opportunity to build many of the values which make this people what it is. There are also the needs of those in positions of leadership and service in our churches who need further training to make that service truly significant. In this day when other agencies are offering short term, intensive training for specific skills, surely there should be a great re-vitalizing and promotion of the in-service leadership education program of the church. In these too, one serves his nation.

It will be well for each of us in the work of the church, which is a spiritual "priority," to study to be more effective in service as we go forth to make our contribution to the present and to the future through the work of the church as it ministers through us.

M.L.P.

Readers Prefer Large Classes

Following the March editorial on "Large Classes—or Small," which opened the question, we have printed contributions from readers arguing for the large class (in April) and for the small class (in May). More replies have been received than there is room for on these pages. Most of these have favored the large class. Some of the reasons given are summarized below.

"THE QUESTION, 'large classes—or small?' is too challenging to pass by," writes Mrs. Iris V. Cully of Melrose, Massachusetts. "The size of classes needs serious rethinking. The use of larger class units is not new. They are often used in the nursery and beginners departments and for many years in weekday and vacation church schools.

"At the International Council meeting in 1937 there was presented the suggestion that a new department was needed for third and fourth grades in the church school. Many churches could make their work more effective by having small departments with their class units in an age-group pattern such as this: Nursery 2, 3; Beginners 4, 5; Primary 6, 7; Sub-Junior 8, 9; Junior 10, 11; Intermediate 12, 13; and where the public schools use the 8-4 plan, two Senior groups, 14, 15; 16, 17.

"To think in terms of numbers exclusively would be unwise, for circumstances differ. I think, for instance, of a country church with fifteen juniors. To enlarge that group would be to cover too great an age range for effective teaching. But all fifteen should be handled as a unit.

"Since few churches have ideal facilities, the very small classes call for what one director refers to as the 'huddle system.' If two are absent out of a class of five, there is a 'let-down.' The teacher feels that he has painstakingly planned for nothing; children feel that the day isn't too successful, judged by numbers."

This point is made also by Miss Marion Walker, of Detroit: "I am in favor of the large class because capable and faithful Sunday school teachers are hard to find and because larger groups are apt to make for better morale. Absences are less conspicuous and the sense of belonging to a 'going' enterprise is stronger."

"The theory that the child gets more individual instruction," continues Mrs. Cully, "breaks down when one counts the number of weeks teachers without a sense of responsibility are absent and classes are without any teacher.

"Also, in large classes there is opportunity to use a variety of techniques. With dramatics, for instance, one class would hardly have enough actors. A large class would have them; in addition, scenery painters, stage hands, script writers and costumers. So it is with music. A large class could form a choir or edit a departmental hymnal. Worship and study may be closely correlated."

The matter of leadership is, of course, of primary concern to all those commenting on this subject. Rev. Melvin Dorsett, of Melrose, Colorado, gives an inspiring picture of what might be done with competent leaders and assistants:

"Every church has fine persons with special interests and hobbies, who do not wish to teach classes. Most of these honestly believe that they are not prepared. But suppose these people are challenged to share their special activity interests and skills—dramatics, choral speaking, craft work, plastic arts, music, story telling, etc.—with a group of an age they enjoy. Suppose the leader of the large class builds a program which permits these persons to use their special abilities with the pupils. Suppose the leader uses the best type of educational procedure in guiding these assistants, enlarging their range of knowledge to include methods of teaching and fundamental study about the subject matter being taught. Will not then the larger class become a challenging life-centered experience in ideals and skills, not alone for the pupils but also for the assistants? Will they not be involved in training for fuller teaching responsibility?"

Mrs. M. K. Belanger of Woodward, Iowa, reminds us that there are few such trained leaders. "Because of lack of trained leaders," she says, "I believe that even twenty

(Continued on page 13)

Meditations

By P. R. HAYWARD

IN FEBRUARY last the International Council adopted a carefully considered statement entitled, "Christian Education in Time of War." That paper has already been used extensively to shape the working program of the International Council and of the JOURNAL; it will do so increasingly as there is more time to put its many thoroughgoing recommendations into effect.

This month the Meditations take their cue specifically from this statement. Four main ideas in it are lifted out and made the center of thought and prayer for the four successive weeks.

Enlarge me through vast events

(A prayer suggested for use preceding each week's meditation below. One to use at the close of each meditation is suggested at the end of the page.)

Eternal God, I have been thrust into the midst of vast events.

Loving security and quiet, I am now confronted with uncertainty and the roaring confusion of unending change.

Having learned the meaning of life and the skill of teaching in a steady world, I now must both live and teach in one that shakes beneath my feet.

Grant me the wisdom and the grace, O God, to gain from these enlargement and power.

When the old certainties and securities tremble; grant me those that are new, and deeper.

And let me find this new enlargement, not when cloistered and aloof, but out where I can share the joys and tragedies of my fellow men.

First week—

Ennoble me through penitence.

Spread before me now, my Lord, my share in the events of the past that have released the evil forces now choosing the path of war to settle the affairs of the nations.

Show me the causes of man's tragedy deep in the lives of all—where we buy and sell, where we choose the low way for the high, where we cheer for our group and sense not the larger good.

For these evils of our age, forgive me the sin of easy acquiescence.

I confess unto thee my complacent acceptance of my share of personal gain from these our mass wrongdoings.

Show me the evils of the world mirrored in my own heart.

In the name of One who prayed, "Father, forgive them, for they know not what they do." Amen.

Second week—

Enrich me through fellowship with those who struggle.

Grant me the boon of imagination, O God of all good gifts.

Let me march with those who march—over long trails and to desperate cross roads.

June, 1942

I would feel on my shoulders the weight of tragic decisions that other men must make.

May I stand beside untiring machines in the stern discipline of production.

Enable me to abandon my home in step with the uprooted millions who go forth into strange places.

Grant me to understand and honor those whose principles forbid them to take up arms.

Let me be an unseen companion to the nameless multitude who must merge the accustomed duties and the new strains.

I would fly with those who fly, dive with those who dive, suffer with those in pain, die with those who meet in haste this common end of all.

In this fellowship, strengthen and renew me. Amen.

Third week—

Steady me through new insight into the accustomed tasks.

In the midst of change, teach me the inward meaning of what still must go on—

That mothers must gather their children about them in the evening light to share the ageless meanings and beauties of life.

That the printed word still has its old-time fringes of fire to enlighten and empower men.

That fathers will continue to make strength and the good life contagious through joy.

That in a million class rooms of religion those who teach and those who learn still sit at the feet of him who is the way, the truth, and the life.

That on the by-paths of life older and younger walk together and talk together before the mysteries of life.

Thus, let a new light be shed on the old ways. Amen.

Fourth week—

Through the strain of new demands root my life deeper in thy will.

Let me find, even amid strain, the resources of the spirit. Surround me with the power of silence and of rest.

Guide me anew into the meaning of the prayerful heart. Thrust me into the hot struggles of life that there too I may find new strength by which to live.

Grant me there sharpening of judgment, deepening of convictions, purging of self-seeking in my life purpose.

Immerse me in the purifying service of human need.

Cleanse me of hate. Enlarge me through tolerance and good will towards enemies and aliens and seeming fools.

Thus, root me deeper in thy will. Amen.

Enlist me too in sacrifice

(Suggested for use at the close of each meditation.)

These are the days when all men everywhere pay with their bodies for their souls' desires.

Forbid, O Lord, that I ever dare do less.

When sacrifice is the lot of all, make it also mine.

Guide me now into those paths of act and thought where I can match my devotion to the world's need.

In the name of one who said, "Lo, I am among you as one who serves." Amen.

How does the war affect children?

By IRENE MILLIKEN JOSSELYN, M.D.*

WAR has forced its realism upon the adults of this country, upon people emotionally ill-prepared for war. In spite of the fact that its approach was discussed, and that at least in late years, its inevitability was more and more recognized, many people believed that by some miracle war would be averted. This belief was based not upon the reality of the situation, but upon the need that individuals had for peace. The past years had been too turbulent, too demanding of stamina, for people to tolerate the concept that the little security that was left, that was gradually gaining strength, should be destroyed by a cataclysm such as we face at the present time. When people cling to hope in the face of reality that denies that hope, they do so because the reality is too threatening to accept. Now the reality is upon us. The greatest danger not only to our present, but even more so to our future, rests in the panic that such a disruption of relative emotional quietude always causes. It is the greatest single factor to bear in mind when considering the effect of the war upon our children.

Children have not found emotional support in the concept that war is not to be. Their problems have been more personal. When the average child thinks of war he regards it in the romantic aura of his games, not as a gigantic destructive force threatening all the social concepts that adults have constructed to protect the individual. The child's problems are close to his immediate environment. Until adolescence, at least, when the emotional values of broader social concepts come into play, the disruption of the world outside of his immediate contacts has little significance to the child, unless it also disrupts the stability of his own environment. As a result the needs of the child in wartime are the needs of the child in times of peace. There is no reason to assume that we must outline an entirely new approach to children, as if they were living in Mars rather than in their own, or substitute, homes.

The continuing need for security

What are these needs of the child? All of them seem to have one general function, to give to the child in a broad and liberating sense, a feeling of security. The degree of insecurity that a child feels will determine the degree to which he will develop symptoms of inability to handle the pains and pleasures of the process of emotional maturation. It is not the function of this paper to deal with the ramifications of that maturation process, which requires the span of childhood, even under ideal conditions, to complete its course. It is perhaps important to remind ourselves, however, that in that span the child goes through a process of adjustment to reality which is more difficult than any adult problem in times of peace or war. A secure child, with remarkable agility, makes this adjustment. Security does not rest, however, primarily in physical well-being; it does

not rest solely in the assurance that one meal follows another as day follows night; nor does it rest in the verbal assurance of the parents' love. It rests essentially in a nebulous relationship with the parents, in which the child finds a sense of stability, dependability, and a truly parental type of affection. It is this that makes it possible for the child to face the realities and the demands of the outside world. It is in this respect that, in spite of his desire to do otherwise, the parent, because of his own emotional problems, so often fails.

Symptoms of instability

We must bear in mind that a child's ability to accept reality is a relative quality. Well adjusted children are so because their lives offer resources such that their need for security is balanced by its availability. Often this balance is a precarious one, to be easily disturbed by external events, be it war, death, a financial depression or any other circumstance that disturbs the even tenor of their lives and that of the individuals about them. We may therefore expect some increase in the frequency of emotional disturbances in children during the war period. This will not be because of the war itself, but rather, we may assume, due to the effect of the war upon the immediate environment and more particularly upon the adults to whom they turn for support in their everyday problems of living.

During this period of stress, those children whose adjustments have been precarious will be apt to develop signs of their problems. A child, for example, who manifests his first fears over air raid drills, is indicating a breakdown in his adjustment to reality; the pressure of the outside world has broken a delicate balance. A child who suddenly fears a German is hiding under his bed is not reacting to the realities of war. He is using the material the war provides to express the anxiety his more immediate environment is creating. It should be borne in mind that many of these children, suddenly confronted with increased tension and anxiety on the part of their parents, or with any other manifestation of parental concern, whatever the causal factor may be, would have fantasied a gypsy or some other goblin of the child's world, had not the war provided a German. Unfounded fears in children are the result of internal conflicts that they are unable to handle constructively. If the war appears to produce them, it is because there have been changes in the child's surroundings as a result of the war, changes that have to do with the emotional, not the factual life of the child.

Dependence on adult attitude

There are certain practical implications in this interpretation. The reaction of the adults who surround the child have significant bearing on the child's own feeling. Children are inclined to assume that adults, and particularly parents, are bulwarks of support. A loving parent, secure through the trials of reality, gives the child a sense of the possibility of handling reality. Such a parent facilitates the child's acceptance of those trials, and fosters his confidence in his own ability to handle them. If this world crisis, or any other crisis, has created a sense of panic in his adults, the child's bulwark has failed him. The resultant anxiety is not anxiety over the war. It is the panic of a child who has discovered his support has crumbled. This

* Practicing psychiatrist and consultant to educational and social agencies, Highland Park, Illinois.

fact places a grave responsibility on those adults who deal with children. It is essential that they face the implications of the world situation and evolve a realistic, workable philosophy toward it, before they can hope to be a constructive factor in the child's life. It is not important that this philosophy be a universally adopted one, but only that it be an approach that allows the individual to deal with realities rather than with terrifying fantasies, and thus alleviates the panic.

Some adults have, they assume, avoided the problem of the war by not talking about it in the presence of children. This refusal shrouds the war in mystery. It then becomes more terrifying, because it is something that has its reality submerged in the rich imagination of the child. It is much easier to deal with when faced frankly and in its true form. ness on the part of the child of the horrors of war. The war should not be the sole topic of conversation, any more than it should be a prohibited part. The war is a part, but only a part, of our lives, and should appear so to our children.

Facing war-time restrictions

The question is often raised as to how to deal with the inevitable restrictions imposed at this time. What will they do to the children? It would seem likely that they will make little difference to the average child if, again, they are handled realistically. A small child, visiting a friend, is given a large piece of cake, beyond his capacity to consume. He begins to cry after eating half of it. When questioned he reveals that it is not patriotic to fail to eat all that is given him because we must conserve food. Such teaching is unrealistic, and is fostering anxiety in the child. When restrictions are logical and inevitable a child can accept them, unless an emotional significance is given to those restrictions that create ramifications quite incidental to the limitations. Furthermore, we do not wish children to center their attention primarily upon the material aspects of their surroundings, and thus gain the concept that in those material things their security lies.

Adjusting to absence of fathers

Another situation arises out of the war which will have implications for all children, namely the absence of fathers in service in the armed forces. We have striven in recent years to make clear in the minds of parents the fact that a father's role, though different from the mother's, is equally important. Now many fathers will be away. Certain adjustments must accordingly be made to lessen the strain of this situation. Every child should have contact with men outside of the home. Relatives, teachers and recreation leaders can well serve as father substitutes during the real one's absence. This will tax the ingenuity of communities since so many of these men will also be in the service. It is, however, a project for every community to take seriously, in order to bring into activities with children those men who, for whatever reason, have remained at home, and who also are capable of such activity. In the attempt that is being made to shape our home front this aspect should have more emphasis than it at present has.

We should also bear in mind the inherent ability of the average child to adjust to unfavorable situations. A large percentage of children adjust to broken homes, whatever the

cause, with pain it is true, but without complete personality disruptions. A father away at war is an asset that a father taken by death or by parental separation could not hope to be. He is a hero and thus of constructive value for the child even *in absentia*. His glorification of soldiers or sailors gives a clue to the value the child is substituting for his absent father. It seems safe to assume that in spite of the obvious problems involved in the father's absence, we need not anticipate its proving as serious a handicap as the absence of a father for less heroic reasons. Unless we glorify our essential workers at home as much as we do the soldier hero, we will probably see some children react with more confusion in their acceptance of their relationship with the



Ellis O. Hinsey

A child's feeling of security rests on his relationship with his parents

father who stays at home than those children do whose fathers are at war.

Ways to alleviate strain

As is implied throughout this paper, there are certain aspects of the present world situation that may create excessive strain for children, and there are certain suggestions that can be made that will help to alleviate that strain.

First and foremost, we must approach seriously the problem of the type of morale we are trying to build up in our adults. If pressure to win the war creates panic, such morale is dangerous for many reasons, of which the effect on children is only one facet. We must sustain the maximum of emotional equilibrium in our adults, in order to assure the maximum efficiency in their work, and the maximum security for their children.

The recreational facilities for children must be broadened rather than restricted. Recreation widens the child's field of interests, and diverts him from mildly anxiety-producing episodes. It provides increased contacts with other individuals living comfortably in his world. Above all, it gives him a legitimate outlet by which he can express and gain relief from mounting tensions. Children, if permitted, will spend a great deal of time now in war play.

(Continued on page 15)

They must "feel the need"

Can you make people study?

By **BERNICE FOSTER BURDICK***

ELEVEN YEARS AGO as a teacher in the public schools I was one of the number who scorned the message brought by one of the "educators" who came to our teachers' meetings. We teachers were having difficulty attempting to teach our seventh and eighth grade people sentence structure and its ally, correct punctuation. When our pupils were graduated from the eighth grade, only about ten, or at the most fifteen, per cent of them had gained any perception of the subject matter we attempted to teach. Yet we teachers spent the major part of two years diagraming, analyzing, and eventually prodding, punishing and generally making nervous wrecks out of ourselves and the pupils, attempting to teach them the tools for expressing thoughts they didn't have.

The comment of this "educator" which roiled us was, "Don't attempt to teach them grammar until they themselves feel the need. A pupil who feels the need can learn in two months everything there is to learn. And the pupil who doesn't feel the need won't learn it in two years or in twenty."

Our hot retort was, "But it is in the course of study. And besides, the pupils have to get this so as to help with their Latin when they go to high school next year."

Today as minister's wife and church school worker, I feel that the principle expressed by the speaker which so irritated us was true, and is true in church school work as well. I have to live on a high level of emotional maturity and Christian brotherhood in order to achieve this. Many times I fail—because of my own emotional blockings. Nevertheless, I feel that to take any other attitude is simply to "get nowhere."

Rebellious young adults

A few years ago we had a group of young adults, composed of older youth and young married people. It took us three years to get that group linked with church work. And most of the difficulty lay in *ourselves*. We could not divorce ourselves from the old idea of an established routine, the "course of study." We wanted Bible study, open forums, prayer meetings, leadership training classes. We wanted these people to assume positions of responsibility on the church boards. And when they flatly refused, we had a tendency to indulge in righteous indignation, self pity, and verbal assault upon those who were so "unspiritual." (We never realized at the time that these attitudes were more unchristian than the practices our people were engaging in.)

Eventually we let them build their own program. We felt that in so doing we were laying ourselves open to tremendous persecution by the older members and workers

of the church. The programs in which these people were interested consisted of recreational games only, followed by a very brief devotional service. And part of the recreation they asked for, at one meeting really demanded, would not be tolerated by the "pillars of the church." Nevertheless, we let the program be the type these people asked for, knowing full well that if it swung in one direction, we as pastor and wife might be excommunicated by the local "powers that be."

Once given the freedom of their own choice and its accompanying responsibility, the young adults never did the thing they had threatened. After spending a year at recreational activities (thank goodness my husband is skilled in directing folk games) one day they asked if they might not have one Sunday evening a month for open forum. The topics suggested by a poll ranged all the way from Bible study, personal religious living, to world events, modern trends in thinking, and almost anything which is brought up for study and discussion in the conferences especially conducted for ministers and church leaders.

A special technique of study

We discovered a special technique for handling our open forums. Inasmuch as but few of our people were students in any field, we felt they lacked sufficient information to make definite contributions to the discussion or to appreciate the findings which were brought out. The lecture method has its limitations. Besides, neither my husband nor I was sufficiently informed to handle a number of the topics suggested. But among our files of church publications, magazines and books, we had unlimited helps on the topics suggested. When planning a particular session, my husband and I selected materials in that field. We gave to each person who came one article, chapter or other reference of about fifteen minutes reading time. After everyone had had sufficient time to read his assignment, we opened the meeting for discussion. Everyone had his own thoughts to contribute, plus what he had learned from the article, plus his reactions to the article. The method had the highest possible educational value because people *did something* with the facts they had gleaned from the printed page. Our discussions were both informative and enjoyable. We closed them with a brief worship service, which came as a natural response following our study.

Eventually we set up a commission within the group who determined the topics for study and the method of study. Open forums were interspersed with book reviews, missionary topics, Bible study. Enough time was put in on the preparation of each lesson to make it more than a stereotyped lecture; it was supplemented with charts, slides, moving pictures. Occasionally an out of town speaker helped, but because of our location in a small community remote from the city, these times were rare.

That fall six members of the group accepted positions of responsibility on the church boards, one accepted the Sunday school superintendency.

The plight of the minister's life is that at the end of that time we moved. Whether we would have had the ability to lead them further, or we might better say, to let them lead themselves, we do not know. We only know that eventually they accepted the "course of study" and went far beyond it. We know they did it because they felt they wanted to.

* Oshkosh, Nebraska.

Coming—new lesson outlines

The new committees are at work

By MARY ALICE JONES

THE RIGHT TO CRITICIZE is inherent in a democracy!

It is a sign of life, interest, concern, freedom. And criticism, more often than not, brings about improvements. It is not surprising, therefore, that the lesson materials provided for the church schools have been criticized by both their makers and their users, and it is to be expected that improvements will be made by taking into account these criticisms.

Within Protestantism, the oldest cooperative organization with a continuous history is the present Committee on the Uniform Series of the International Council of Religious Education. Since 1872, a Committee, interdenominational in membership, has prepared outlines, which have been developed into lesson materials for the study of the Bible in churches. The early work of this Committee occupies a unique place in the history of religious education in North America, marking as it does a milestone in the organized effort of the churches to teach religion to all the people.

But the work of this Committee, being vital to the churches, came to be criticized! And so as a result of criticism from Sunday school teachers and from within the membership of the Committee itself, there came to be the enlargement of the scope of its activities to include a new type of lesson, namely, graded lessons for children. These first graded lessons, in their turn, made a significant contribution to the history of religious education, and they, in their turn, were criticized and improved as a result of criticism.

A few years ago, a number of the denominations reported simultaneously a good deal of dissatisfaction with their lesson materials on the part of their religious educational leaders themselves and on the part of the churches. And so it was decided to make a cooperative study of the total situation in the field of lesson materials and to find out what were the major feelings of need for improvement and to see if these feelings of need were in any sense common among the various communions. Accordingly the International Council set up a Committee on Lesson Policy and Production to explore the whole field and to make recommendations.

When the findings of this study were made available the International Council considered the data, and appointed three temporary committees to work on detailed proposals for meeting what appeared to be the areas of greatest need. The committees worked for two years, and at the 1942 session of the Council brought in their reports. The reports were approved and the three temporary committees were made permanent committees, each charged with a specific task, thus bringing into existence a greatly expanded curriculum service.

The total curriculum was given the name, "The International Bible Lessons for Christian Teaching." Within

that curriculum are three quite distinct types of outlines:

1. Outlines offering a plan for studying the content of the Bible which will afford guidance to growing persons, and which will bring together for the various age groups as large an amount of common material as may be found feasible; these outlines to be called "The Uniform Series."

2. Outlines offering a plan for developing graded materials, rich in Biblical content and Christian doctrine, and offering guidance to growing persons in Christian life and work; these outlines to be called "The Graded Series" and to include provision for churches which wish materials for any or all types of sessions:

- a. Sunday church school sessions
 - 1) Closely graded materials
 - 2) Cycle graded materials
 - 3) Broadly graded materials
- b. Society sessions (junior societies, intermediate societies, senior-young people's societies)
- c. Weekday sessions
- d. Vacation sessions
- e. Church camp sessions
- f. Plans for family religion

3. A Curriculum Guide for the Local Church, providing guidance and suggestions for those local churches having competent leadership and wishing to develop their own curriculum in whole or in part on an eclectic basis.

The three committees working on these assignments are named, respectively, "The Committee on the Uniform Series," "The Committee on the Graded Series," and the "Committee on the Curriculum Guide for the Local Church." Each committee is made up of persons nominated from the various denominations which are interested in the type of outlines upon which it is working. Thus the outlines are being developed by those persons actually responsible for the curriculum of their own denominations. Over sixty persons have been named to the first two committees, and twenty-five to the third. Working on the Committee on the Uniform Series are representatives of twenty-five denominations; working on the Committee on the Graded Series are representatives of twenty-six denominations; and working on the Committee on the Curriculum Guide are representatives of ten denominations. These persons include editors of children's publications, editors of youth publications, editors of adult publications, general editors, lesson writers, Bible scholars, directors of leadership education, and administrative officers of the denominations, working in the field of curriculum. The Committees meet twice annually in general session, and do a large amount of ad interim individual and small group work.

Detailed materials for approval by the Council are to be submitted at the 1943 session of the International Council, and from that point on, the Committees will provide a continuous service of outlines for all types of sessions for which the church is expected to provide printed materials or detailed curriculum guidance.

The International Council does not itself prepare lesson materials based on these outlines. This is done by the denominations wishing to use the results of the work of one or more of the committees. Each is free to select what it wishes from the outlines and to prepare the lesson courses for its own constituency. By this cooperative process, however, each editorial board has the benefit of the best thinking and planning of others working in the same field.

Do children need the country?

Real-life experiences develop character

By MILDRED JENSEN LOOMIS*

FOR A LONG TIME I've wanted to try a real-life camp. For four summers I had been nature counselor in a New England camp for city children. The children learned some things about nature but it was too much a looking on. The basic sense of being part of the process was lacking and the children were still urban when they returned to the city. "How could a camp help them really know the country and its ways?" I wondered.

Several years passed and it was not until last summer on our homestead that we found some of the answers to that query. A homestead is a home on a plot of land where the family lives and works together to grow and create more and more of their food, clothing and shelter. Ours is an average, somewhat neglected thirty acre Ohio farm, with a sturdy white cottage in the center. Here, besides raising all our own vegetables, fruit, milk, eggs, cheese and meat, we weave our own wool and sew many garments and house furnishings. We make furniture and remodel buildings. With the aid of electricity and modern technology we grind our own wheat into cereal and flour, knead bread, churn, cook and process food. My transition from an urban-centered career has been gradual but complete. I have found normal productive life deeply satisfying, and feel that many others who do not know it would, too. So the idea of having a camp where activities would be the things which needed doing on our homestead was a natural one. That idea grew into plans last spring.

Before long we had more applicants than Lane's End could accommodate. By transforming an unused wing of the house into a dormitory for the girls and putting up a huge tent for the boys, we could shelter nine children for two months. Several teacher friends came in for short periods to work with the children in a real-life setting and discover potentialities of the small group over the large ones in their class rooms.

First came Wallace, an over active eight-year old with an intelligence nearer twelve years. "He's a holy terror," his mother had advised us. We wondered whether we could keep him busy. But countless outlets for his energy and imagination turned up naturally on our homestead. To him the creek meant boats and fishing tackle and cages for turtles and minnows. The barn was scene for circuses. Woods provided Indian hunts, tree houses, hideouts, insect collections, chopping races and wood for campfires. Discarded pieces of lumber became originally contrived furniture. He made parachutes, scooters, and all sorts of vehicles. I had no answer when my husband asked, "What do boys like Wallace find to do on city lots and pavements?"

Herbert was the exact opposite, a slow, mentally retarded nine-year-old whose creative and explorative instincts were

practically missing. Shy and dependent, at first he did nothing but fondle the cat or sit by the hour on our stiff mare. But Herbert was attached to Wallace and followed him everywhere. Farm life was new to Herbert and full of appeal. Some basic mystery which most of us take for granted would carry him completely beyond his usual unreadiness for speech. I will never forget the day he helped dig our first potatoes. When I lifted the shovel and exposed the big white tubers, he was transfixed. Then he fell to his knees scratching to collect them and shouting, "Boy! look at that! We're rich! Man, O man! We don't need money. . . . Good thing you planted these!" Again, at the table, eating his favorite "mashing motatoes" his excitement grew as he told the children about it.

The last week of the summer Herbert was "up to" Wallace in several areas. How much of his new resourcefulness was due to the presence of tools and materials and how much to Wallace's example we cannot say. But when his mother wanted him home for a visit she needs must bring him back in two days, for sitting on the curb and swinging in the corner playground no longer sufficed.

David lasted only two weeks. He rarely saw a job through and usually failed in measuring up to small responsibilities. He made life miserable for the animals, which he pursued and maltreated. We carefully explained the animals' nature and use and tried to stimulate his care of them. But neither that nor any other corrective method changed his attitudes and we decided our poor creatures should no longer be victims of David's twelve years of non-association with animals.

Seven-year-old Billy was a mannerly, well cared for child who entered into all the activities. The Wilson children, John, thirteen and Betty, twelve, were also cooperative and



Century Photos

* Lane's End Homestead, Brookville, Ohio.

Normal productive life is deeply satisfying

International Journal of Religious Education

normal, joining in the work and fun very naturally. How they needed the sun and air! Desultory eating habits must have been common. Daily they longed for the candy store; vegetables they ignored. In fact, only two of the children were not "finicky" about food at first. Our New York girls did not recognize the flavor of fresh beans or carrots. Whole raw milk was the one thing they all enjoyed from the first, though the question, Why isn't the milk pasteurized? brought forth much interesting discussion.

It wasn't long, however, before mealtimes were high spots of the day, not only because of the food which they came to relish but because of the zest added by helping produce it. One day a visitor's commendation of the bread led Billie to say eagerly, "I ground the flour and Mrs. Loomis baked it." That started something. "I dug the potatoes," said Herbert. "I peeled them," put in Wallace. "I picked the berries and Elizabeth made the pie," from Betty. "I milked the cow," boasted Ruth. "I churned," added Martha. "What about the chicken? Didn't I pick and clean it?" asked Eugene. "I made the tomato juice," reminded John, and to conclude the cycle of production someone added, "And Mr. Loomis earned the money to buy the homestead."

Most urban of the children were Ruth and Martha, just entering their teens; both from broken homes. This was their first experience on a real farm. Their misery, that first week, was painful to see. "It's so quiet here!" moaned Ruth. "No excitement, no trolley cars, no kids around!" They were saved from complete desolation only by their movie magazines, with which they came well supplied. Personally autographed photographs of their favorite stars appeared on the wall, too, to remind them that somewhere another and better world existed.

"Are there any movies around here?" Martha asked the third day. Yes, we supposed there were and we would try to find out what was playing. Anticipation of the show on Saturday sustained them through the first week of adjustment to rural tempo. Then they got interested in the piano and I gave them lessons. For the next few days the piano was a bright spot in their lives. They liked to sing and began offering the latest hits.

In family council at breakfast we talked about sharing the work, and laid plans for the day. An alternation scheme was worked out. Ruth was on the cooking squad first and bravely launched into stirring a cake. She spilled the flour, upset the vanilla, dropped an egg, and generally succeeded in cluttering the table, sink and counters. In the midst of the confusion she burst out, "Why go through all this when you can go to town and *buy* a cake?" In time this cake issued from the oven, shapely, well-baked and sweet smelling. And something happened to Ruth. She handled it reverently, frosting and decorating it, and when it was joyfully proclaimed at supper she looked at me and grinned, "This is part of the reward for all our work, isn't it?" That was a beginning, for from then Ruth seemed more alive. She all but took over the cooking.

After a while it was possible to raise the level of our morning planning. We introduced a quiet time in which we thought of ourselves, our motives and actions in the light of the best we knew. Now the children began to volunteer their contribution in the day's tasks instead of waiting for assignment. At noon we checked on these accomplishments. Ruth responded to that, too, for we saw definite signs of self-discipline. She was more rigorous with her



Century Photos

"We helped to grow the food!"

piano practice. She began reading the teen age books which she had previously ignored in favor of thrill magazines. She persuaded Martha to help her thread the loom, and wove a rug. She organized berry picking forays for her jam making; she planned a dress, bought the pattern and material, and kept at it until a lovely frock was ready for the square dance party. She visited the neighbors, planned a recital and learned to milk. One night after milking she bounced into the house with, "I've had *such* a happy day! I've been so busy!" Just two months before she had groaned over the country's dullness.

It was more difficult for Martha. Lacking Ruth's native aggressiveness she retreated oftener to her movie magazines if things weren't planned for her. When the radio was repaired she gravitated to it every free moment. One day as Ruth and I were seriously evaluating the effect on us of giving a great share of our time to watching other people's ideas pass before us on the movie screen instead of doing our own thinking and living, Martha came from the adjoining room. "No more comments about the movies," she said good humoredly. "What can I do now?" We brought out the cook book and her fancy lit on a ginger ale dessert. She liked making it and when the family voted it their favorite she repeated it often. She was over fastidious and carefully avoided all the rougher work. Now and then she was a bystander at the weekly chicken dressing biology lesson. But the last week she asked if she might do the work, and completely dressed a chicken with only a moderate degree of wincing.

Martha has a lovely voice. Even the "Hut-Sut" song was pretty when she sang it. But we noted a gradual shift in her choices. For our recital she insisted on learning "Drink to Me Only with Thine Eyes." Toward the end she injected into campfire songs the quieter harmonies that belong with dying embers. At the campfire one night the little song, "The more we get together the happier we'll be," came quietly out of the silence to say what was in our minds. Then they paraphrased it to "work together," play to-

gether" and a dozen other forms as each one thought of the things he had enjoyed doing. When they realized there would be but one more campfire Martha said, "And then we'll have to go back to the smelly city!"

The movies were less in demand toward the end. But one night Ruth was enthusiastically recounting the plot of one she had liked. Eugene, the fifteen-year-old, disdained the recital. "Why are you so interested in that?" he demanded. "You don't even *know* the people you're talking about!"

"What of it?" Ruth parried. "I suppose *you* never go to the movies!"

"Sure I go, if I can learn something. But I don't go just to be going."

"Well," Ruth announced, "I go every Friday, Saturday and Sunday in the city."

"Why so often?" I wondered.

"Well, for one thing, you can join the kids' conversation. They're always talking about them."

"Why don't you talk about making bread or jelly, or sewing, or composing, or . . . ?" I could not refrain from asking it.

She well knew the reason. With a stamp of her foot she stormed, "Oh! There's nothing to do in the dumb city!"

Conviction had grown in her. After her departure we found a lost card behind her cot, addressed to her father, an employee in a New York City restaurant. "Dear Pop,"

it said. "Just a line to let you know you're going to find me different when I get back. I've made strict resolutions not to go to the movies more than half as much as I used to. I'm going to spend my weekends living *my* life instead of just seeing characters from books live theirs on the screen. Here we make things with our hands and when we are done we feel as if we had accomplished something. I also learned about a famous American, Henry George, who thought it was not right to have land and not use it. I'm not going to read junk but things worth while. Love, Ruth."

Nature study was not omitted. As earth worms were uncovered in the garden, strange insects and pests encountered, and weather changes experienced, stories were forthcoming and research begun. As far as the children could grasp them, we challenged them to the larger problems of rural living; problems of soil and food chemistry, of land tenure and independence. Little by little they saw deeper meaning in everyday activities; the dignity of work that required head, hand and feeling—that developed every capacity of one's person; the possibility of art in functional hand made things; the mystery of growth.

There is a big empty place on Lane's End Homestead since the nine children have gone back to the cities from which they came. We feel sure the country needs children. Do children need the country?

A psalmodic photomural

By THEODORE M. JOHNSON*

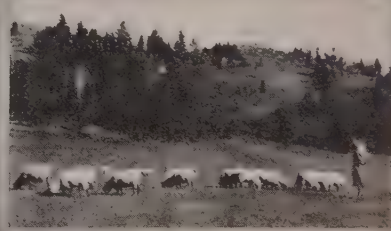
WHAT is perhaps the first installation of a photograph mural in a church sanctuary has been made in a little country church that nestles at the base of the northernmost foothills of the Adirondacks, at Chasm Falls, New York.

Painted murals are a commonplace among the churches of Christendom, but as far as is known this is the first church to utilize a hand-tinted photograph as a permanent wall decoration. The photomural, eight by five feet in size, was taken by artist-photographer Norman Porter of Malone, New York. It depicts a pastoral scene with a flock of sheep grazing contentedly on an upland pasture under the watchful care of a shepherd, while in the background are the tree-clad slopes of a rugged hill.

Worshippers at this Methodist church are mostly descendants of the original settlers of the Salmon River valley. The building, constructed of red bricks kilned nearby, is the same as when first erected in 1868. The model who posed as the shepherd is a descendant of one of the original founders of the church.

Attendants at the dedication service last fall experienced a curious sensation of mingled emotions at the blending of old and new which the redecorated sanctuary repre-

Worship the Lord in the Beauty of Holiness



sents. Installed on the wall behind the pulpit, so realistic is the mural in color and lines, and so familiar its background that they almost thought a window had been carved in the wall of the church and that they were looking out at the hills beyond. Sitting on pews hand-hewn and installed by their grandparents, the worshipers beheld a scene representing a Palestinian pastorate, yet obviously, to the observing, an Adirondack pasture. The worshipers realized that David of 1000 B.C. was not strange to nineteenth century Christians. Thus when the Rev. Earl B. Luscombe, pastor of the Chasm Falls flock, reads from the 90th Psalm, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night," they realize with a new understanding how relatively insignificant is time to the Eternal.

* Malone, New York.

New appointments to Council staff

A Statement by Roy G. Ross, General Secretary



BY ACTION of the International Council of Religious Education in February the Department of Vacation and Weekday Church Schools was divided so as to provide full-time leadership for each of these important phases of work. Miss Ruth Elizabeth Murphy has recently been appointed associate director of vacation religious education in accordance with this action. Vacation church school work is now integrated with the total program through the service of Dr. Mary Alice Jones as director of vacation religious education. This department continues the work of the International Association of Daily Vacation Bible Schools.

Miss Murphy comes from the home of a Baptist minister and received her education at the University of Redlands, California, University of California, Southern Branch, and at Teachers' College, Columbia University, where she received her master's degree.

She started her professional career as teacher in a one room school in the high mountains of California. This was followed by work under the New York Baptist City Society and service as director in local churches, particularly in Englewood, New Jersey, and Bakersfield, California. In Englewood she served a group of three churches in directing a released time program of weekday religious education for two years.

Since 1936 Miss Murphy has been on the staff of the New York Baptist City Society as assistant director of religious education, director of women's activities, and assistant director of the Baptist Educational Center. In this she has had close contact with all phases of vacation church school work, including service through the Greater New York Federation of Churches.

By action of the Council the vacation program in the

new industrial defense areas will have priority in Miss Murphy's time the coming year. She began her work with the Council on May 1.

Friends of the International Council will be glad to learn that arrangements have just been completed by which Dr. Erwin L. Shaver will serve as Director of Weekday Religious Education.

Dr. Shaver has had a long and notable career in religious education, first as pastor and director in local churches, and later as district secretary and professor of religious education. Since 1926 he has been director of leadership education for the Congregational Christian Churches. He has been active in many phases of the Council's work. He has written numerous books in the field of religious education.

Dr. Shaver has had a long-standing interest in weekday religious instruction. He rendered his first major service in this field in 1921-22, when he made a comprehensive study of the weekday movement for the Religious Education Association. He was a member of the Committee on Vacation and Weekday Church Schools from its inception and served as its chairman for two years. He also has been an active member of the Weekday Professional Advisory Section. Last year, during the illness of Mr. W. Dyer Blair, he gave a large portion of his time to carrying forward this phase of the work of the Council and the International Association of Daily Vacation Bible Schools.

Dr. Shaver will retain his connection with the Congregational board but is being loaned by that board to the Council for a two-year period. His salary will be paid by his denomination as its contribution to the new weekday program. Office, travel, and other expenses will be paid by the Council. It is a cause for genuine satisfaction that the Council is able in this way to give early response to the urgent request of the Board of Trustees that an aggressive program be undertaken at once to meet the demands for weekday religious education. The entire movement is indebted to the Congregational Board for its generous assistance in making this possible.

His regular service as a staff member will begin September first.



Readers Prefer Large Classes

(Continued from page 4)

years from now the small class will, or at least should, predominate. Large classes are desirable *if* there is available space and *if* the teachers are trained so that they can work together on units of study." She suggests that the decisions as to the size of classes be left to the departments after study and discussion.

Dr. R. J. Stearns of Omaha, Nebraska, has been for over twenty years general superintendent of a church school and an organizer of interdenominational training schools. He says: "I think we should first determine the purpose of our teaching. It seems to me this is where we have missed the mark in our training classes and in our individual class

work. The purpose should be development of a Christ centered life and a preparation for active church membership. The crying problem in Christian education is not the size of the class, but the real purpose in teaching. Are we teaching a lesson or sharing in Christian living?

"I think our church schools, mine included, tend to do things in an accepted way regardless of the results obtained. How many schools have honestly tried to see if they could improve their results by having one class of similar age, composed of fifty boys and girls, rather than three classes of girls and two classes of boys? If the large class is directed by a competent Christian person who can hold the attention and obtain cooperative thinking, decisions and actions by the pupils, I believe in many instances our real objectives would be better attained."

A church workers' clinic

A state council helps a local church

By EVERETT A. BABCOCK*

THE FOLLOWING CORRESPONDENCE between the General Secretary of a state council of churches and religious education and the pastor of a local church describes an effective method of concentrated leadership education.

Council of Churches and Religious Education
Hartford, Connecticut

Rev. Clifford D. Newton
Congregational Church
Stafford Springs, Connecticut

Dear Mr. Newton:

The Council is offering a field service of leadership education in which I think you and the churches of your area might be interested. We are calling this service The Church Workers' Clinic. It makes possible six to nine hours of helpful study and discussion over a week end. It helps to revive interest in more extensive leadership training. It provides practical and very tangible resources for your own local church needs. Finally, trained leadership for the Clinic is more easily available than is possible under many other plans. Sometimes we use the Clinic idea as the first two sessions of a six weeks' school.

I suggest that the Clinic begin on Saturday evening with a conference between the ministers and some of the clinic leaders. This conference serves to inform the leaders as to the educational problems in each church as they are seen by the pastors. The next morning each church school is visited by one of the leaders. At noon the leaders share with each other the work and the needs of the church schools participating. The church school workers come together at 3:00 o'clock in the afternoon where they meet in work groups according to special responsibilities. The members of the visiting team are selected for their special adeptness in helping one of these work groups.

From 5:00 to 7:00 we usually have an opportunity for personal conferences between the workers and the leaders, study of the exhibit of interesting books and helps, with a Sunday night lunch and fellowship hour. The same groups reconvene from 7:00 to 8:30. At 8:30 we often have a fifteen minute Consecration Service.

The value of the above plan is doubled if you and the other pastors in your area would continue the same groups on Monday in the late afternoon and evening. Our leaders could return to your community immediately after lunch (or possibly stay over Sunday night) using the first part of the afternoon for personal interviews with workers having specific problems.

The Council will gladly furnish the leadership necessary for the particular groups which your area would like to arrange for. There is no expense involved except for the entertainment while with you.

* General Secretary, Connecticut Council of Churches and Religious Education, Hartford, Connecticut.

I hope that you will consult with the leaders of your church and the other churches and that we will have the privilege of serving you in this respect.

Sincerely yours,

EVERETT A. BABCOCK
General Secretary

First Congregational Church
Stafford Springs, Connecticut

Dear Mr. Babcock,

Your letter regarding the Church Workers Clinic has been received. I read it at the recent meeting of our Ministers Association and they unanimously voted to co-operate in the plan. We would like to arrange a convenient date with you and to know what our detailed responsibilities are in helping to make the field service a success.

Cordially yours,

CLIFFORD D. NEWTON

Hartford, Connecticut

Dear Mr. Newton,

We are very happy that the Stafford area is to have a Church Workers Clinic. Would January 25, 1942, be agreeable with you? I suggest that your Association name a chairman to be the presiding leader for all further arrangements. This leader will need to (1) send us a schedule of the hours on which the various church schools meet, (2) arrange for each church to have a guide for the visiting leader who is to observe their church school, (3) make provisions for Sunday night lunch, (4) see that the Clinic is thoroughly publicized in the community and in all churches participating, and (5) tell us what work groups you are most eager to have. We will need to know definitely whether you will have the Saturday night conferences with the leaders and whether or not you will carry through Monday evening and possibly even Tuesday.

I am enclosing a list of questions for each pastor to answer giving us the information about their churches which we need in advance.

Sincerely yours,

EVERETT A. BABCOCK

We Need to Know:

- Does your church have a Committee on Religious Education?
- What is the size of your church school?
- What lesson materials do you use?
- Who selects the materials?
- Are your classes divided by grades? by departments?
- Do classes share the same room with others?
- Do your classes have outside activities? What kind?
- How long have your teachers been teaching in your school?
- How much time do they spend on the preparation of each lesson?
- Are you having difficulty with:
 - Behavior
 - Lesson preparation (pupil)
 - Interest (draw circle around word that describes)
 - Keen good fair poor
- Do you feel an inadequacy of lesson material?
- Teacher helps
- Subject matter
- Would you describe your department session a "worship service" or "opening exercise"
- Do your teachers have any responsibility for this?
- What?

What problems would you like to have discussed by the Clinic leader?

Hartford, Connecticut

Dear Mr. Newton,

We are glad that you have been appointed chairman for the Clinic and many thanks for the detailed information which you have sent concerning the local arrangements. We have mimeographed the program as it develops from your suggestions and I am sending sufficient copies for use in all the churches. We will be looking forward to seeing you on Saturday night, January 24.

Sincerely yours,

EVERETT A. BABCOCK

Church Workers Clinic

Congregational Church in Stafford Springs

Sunday, January 25, 1942

Cooperating Churches: Congregational Church in Stafford Springs, Universalist Church in Stafford, Baptist Church in Stafford, West Stafford Congregational Church, Stafford Springs Methodist Church and the Staffordville Federated Church.

PROGRAM

Sunday morning. Visitation of church schools by Clinic leaders.

3:00 P.M. Assembly of workers.

3:30-5:30 Conference Groups:

Nursery and Kindergarten—Miss Elizabeth Elverson

Primary—Miss Sally Chesser

Junior—Miss Barbara Peck

Intermediate and Young People—Mr. R. Stanley Kendig (after-noon only)

Leaders of adult church organizations—Rev. Everett A. Babcock

5:30-7:00 Personal interviews with leaders

Study of Exhibit

Potluck Supper

Fellowship

7:00-8:30 Conference Groups reconvene

8:30 Consecration Service.

Stafford Springs, Connecticut

Dear Mr. Babcock:

I should like you to know how much we appreciated your being with us in the Stafford area yesterday. Although I felt that our church school was definitely a "sick patient," I also felt after the Clinic that our patient was much on the road to partial recovery.

Our junior teachers were particularly enthusiastic over the suggestions which Miss Peck made to help increase the dignity and reality of worship experiences for junior children. They received excellent worship guides as well as a practical discussion of inexpensive changes that will make genuine worship more possible.

As a result of another Clinic group our church school officers are going to urge that a church Committee on Christian Education be organized so that the church will come to feel that a part of its task is to know and help plan the Christian educational program. They also in a good-humored way have seen how it interrupts to have the secretary, superintendent and treasurer come into each class or department on little business errands. They are also going to spend an entire evening discussing the programs for monthly workers' conferences as well as the matter of the church school being financially supported by the church, thereby making it possible for the offerings of the

church school to be used in turn for the church.

The primary department is not only going to change its curriculum to one easier for our teachers to use and with more activity projects for the children but it also is going to be able to have a room of its own where they can have homemade furniture and equipment of the proper size. This latter is possible because of a hint that was dropped somewhere in the Clinic that a church's sense of value was somewhat distorted when it keeps a nice light room only for church suppers when the room could be used to such great advantage in the Christian education of children. The ladies have already voted to raise \$100 to redecorate the room in gayer colors and for attractive draperies. It is to be known as the primary room but of course the women will still be able to have their suppers there.

The impromptu meeting during the fellowship hour of each church school staff with the one who visited them was tactfully and well done. It was a great boon to have a team of such fine leaders in our churches for Sunday and to have the value of their concrete suggestions in the light of having observed our leaders actually at work with the equipment, materials and children at hand.

We appreciate your efforts in our behalf and hope that we may have another such conference within the year.

Cordially yours,

CLIFFORD D. NEWTON

How Does the War Affect Children?

(Continued from page 7)

This is healthy play. Play permits the child to work through many conflicts that he can deal with only through fantasy or through the development of personality distortions. "Cops and Robbers" will be replaced by "Americans and Japs." The motivation of the game is the same. Such games make neither adult criminals nor war mongers.

Sound provision must be made for the care of children whose mothers are entering war work. This does not mean simply providing a place where the child is safe and well fed. It is much more important that the child be under the care of people who have an understanding of the broader needs of children, and who thus can provide the security that would otherwise be destroyed by the absence of the mother and by the child's unusual surroundings. If we come to face the problem of evacuation of our children from vital areas, this aspect of placement is particularly important.

Free use must be made of the psychiatric facilities of the community. If a child shows evidence of growing anxiety, growing withdrawal, or increasing social aggressiveness, this should not be accepted as evidence of a reaction to the war, to be cured only by peace. An early attempt should be made to correct the basic disturbance in order to permit the war to assume its reality existence for the child.

The post war period is already in the hands of our children of today. It will be in vain that we fight the war for them, if in our concentration on winning we forget that the adult of tomorrow will be the person we made in his childhood. For this reason we must incorporate into our thinking the concept that our educational, recreational, and other resources for facilitating child development must not be curtailed. Those expenses must be considered a vital part of our war expenditure.

Those one-day conventions

—And how they talk about them

ONE HUNDRED AND THIRTY conventions on the United Christian Education Advance, manned by nine national teams, serving forty states, all in three weeks, may have been a wild idea. But it worked. People liked them. In spite of tire rationing and preoccupation with war industry, in they came from every corner of every state. The teams saw floods, blizzards, and cloudbursts, as well as much fine April weather, but every convention was a success. More important than the fact that the registered delegates numbered 35,000 with a probable 15,000 additional attendants, was the leadership caliber of the delegations. And they were representative. It will take weeks to tabulate the data on the 35,000 registration cards. A sampling shows that probably every tenth church among the 140,000 churches of the denominations cooperating in the Advance had a delegation in some convention. And that delegation usually went home to tell the story and invite the participation of the other nine. The Advance leaven is at work.

But let the delegates and their convention chairmen speak for themselves. The balance of this article is taken from the enthusiastic letters which have been pouring in to the Advance office.

In spite of difficulties—

We wondered how much impression the business of the Kingdom, displayed in the program of a convention, would make upon over-busy minds. Our questions were answered when on the day of the convention a thousand or more people gathered in the large sanctuary of First Presbyterian Church. Carload after carload using precious automobile tires for transportation came, with the occupants searching for a way to advance Christ's cause.—*Kansas*

Church workers are in an attitude of mind which brings an unusual response to the United Program suggested.—*South Dakota*

Each one of the speakers struck "twelve," and although the topics were assigned in advance, the speeches were in no sense "canned."—*New Hampshire*

Friday night heavy rains blanketed most of our sustaining territory. Yet the people came. Some told of driving one hundred miles through driving rain. But despite everything, most of them arrived—just nearly the four hundred for whom we had planned.—*Kansas*

It has been fun to succeed once!—*New York*

It would be quite impossible for me to express in sufficiently enthusiastic terms our appreciation of the excellent team of leaders you provided for our conventions. They did a grand service for our state, and were received with great appreciation everywhere.—*Maine*

Got at the "grass roots"—

Perhaps this "grass roots" quality of the convention may be best seen in the following incident. Two young ministers from towns about one hundred miles distant arrived late—very late. They told of being delayed by roads that were almost impassible. And for the same reason it was necessary for them to leave early. When the convention chairman expressed sympathy because of their long arduous trip, they cheerfully replied, "We got what we came after."—*Kansas*

As a result of this discussion we hope to have credit Bible courses in the high school next September.—*Texas*

The convention made its greatest contribution in presenting a united front to the community and area.—*Washington*

Practical ecumenicity—

The denominational boards cooperatively promoted the convention in many ways, and the councils of churches or ministers' organizations in each of the four centers also assisted greatly. We received fine support from the radio stations and the press everywhere.—*Maine*

The one-day conventions of the United Christian Education Advance have brought the denominations in Kentucky together in a larger enterprise than has heretofore been attempted. This is a notable advance in itself.—*Kentucky*

Many people commented that it did seem so valuable in that the programs already going on in various denominations were helped. The challenge was one of pooling forces, working together, catching a greater vision.—*Massachusetts*

We were united in a common cause. One could almost sense the birth of new attitudes, fresh points of view and newly found stimulus for united advance.—*Pennsylvania*

Very representative—

The quality of attendance was excellent. It consisted mostly of ministers, Sunday school superintendents, members of official boards, etc.—*Oklahoma*

They were real representatives of church and community life.—*Wisconsin*

The attendance was more widely distributed this year than ever before, resulting probably from the deep interest which has developed in the United Christian Education Advance.—*Missouri*

The attendance represented the widest possible variety of denomination and Christian activity.—*Pennsylvania*

In our own county practically every church responded as far as it was able.—*Iowa*

Reached real leaders—

These conventions were well attended by county and district council officers, showing that these officers were taking seriously the United Christian Education Advance. We reached seventy-six counties out of 115 (including St. Louis).—*Missouri*

The key leadership in most churches was what we had here, pastors, church school superintendents, and department superintendents, plus some other church school workers.—*Massachusetts*

For the most part those in attendance were responsible workers and leaders in the church and church school program.—*Pennsylvania*

At least ninety per cent of the people in attendance were people in key positions in their local churches and also in the communities from which they came.—*Michigan*

Pointed to action—

As the enthusiasm of this convention carries other groups to organized effort, it is certain that many people and groups will be moving from convention to action. The result of the action will mean the reaching of far more people with better Christian teaching.—*Pennsylvania*

Much conversation was relative to things they would attempt to do when they came together in the home community.—*Michigan*

The follow-up activity in our community has already started. We are intensifying the interest in weekday schools. A part time youth work director has been employed by the council.—*Kansas*

In the seminar sessions very practical plans were outlined. Among those which will continue are the following: religious instruction in public schools, vacation church schools in neglected areas, attention given to the recreational needs of Negro children, and extensive projects in community-wide leadership training schools for the coming year.—*Arkansas*

There probably will be a city religious census and plans are being talked about now for the formation of a city council of religious education.—*Wisconsin*

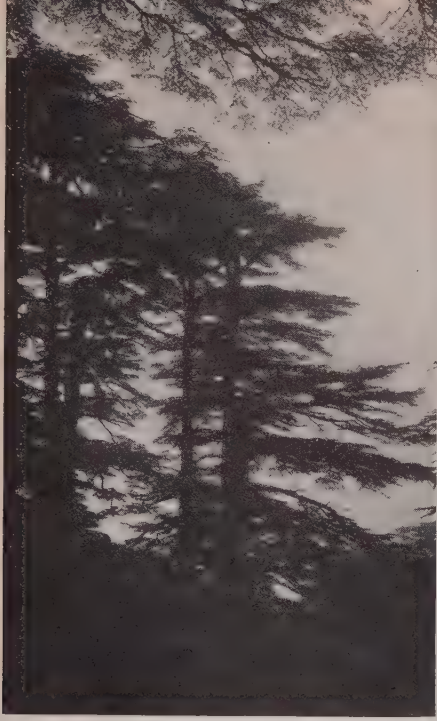
Just a beginning—

We have received our "orders"; the United Christian Education Advance will go forward to success or failure in accordance with our ability to carry out those "orders."—*Massachusetts*

The suggestion has come from outside of Grand Rapids that the regional organization be maintained and that other stimulating events be planned. In other words, this is just the beginning.—*Michigan*

A worship center out-of-doors

By FREDERICK L. FAY*



AN OUT-OF-DOOR WORSHIP SANCTUARY for boys and girls! This project challenged the members of the junior high demonstration school at the Summer School of Religious Education, Lake Winnepesaukee, New Hampshire, this past summer. On the very first day the group roamed the woods searching for prospective sites for the sanctuary. The site unanimously decided on by the young people was a small pine grove with the ground sloping gently toward a good sized tree. In front of the tree was a large round rock, flat and covered with the accumulated pine needles of a decade. This rock, it was agreed, could serve as an altar, or with the tree it could be transformed into an attractive worship center.

The next day work began. Armed with hatchets and axes the boys and girls attacked the lower branches of the pines, cutting them away as high up as they could reach. This formed the "nave" of the sanctuary. In back of the rock and tree which were to serve as a worship center, and showing among the shrubbery and foliage, was a tangle of fallen trees and dead wood. This was cleared away so as to provide a green, leafy background. More dead branches of the pines were lopped off on the sides of the sanctuary to open up vistas of green here and there for those who sat within. The approach to the entrance was carefully defined by birch poles from where the turn was made off the main path. A rotary traffic circle at this point, outlined with stones, was a matter of much interest and concern to the boys during construction!

Each morning before work on the sanctuary was taken up again the class met for an hour to consider some of the materials of worship. They began with the musical instruments used by the early Hebrews to accompany their hymns of praise. Bible references mentioning the use of these were found and read. Pictures were shown. Some pupils volunteered to make larger drawings of these instruments while others chose to construct models, for an exhibit later on.

Then they considered the hymns used by the Hebrews, as preserved in our book of Psalms. From there they turned to a study of our modern hymnal—composers of music, authors of words, stories of hymns, contribution which other countries have made to our hymnal. In fifteen minutes the pupils found nineteen different countries represented in their hymnal by either the words or music of a hymn. To help visualize this, a wall map of the world was pinned up and hymns of which words or music came from another country were cut from old hymn books and pasted around the edge of the map, forming a border. To save room, only the title and first line of words and music were used. With colored crayon a line was drawn from the hymn on the border to the country whence it came. This map drove home forcefully the fact that our modern hymnal is an international product.

Next came a study of religious symbolism. Various kinds of crosses were explained, with their traditional origins and uses. Symbols from the time of the early persecuted Christians were talked about: the anchor, lamb, palm branch, fish, christogram, and many others used in church buildings and furnishings even to the present time. The meaning of these symbols and their purpose today was discussed. Some of the boys made different types of crosses and symbols out of branches and these were put on trees in the sanctuary and along the path. This subject proved especially interesting.

The climax of the project was the dedication of the sanctuary. For this occasion the girls were responsible for the worship center. A cross was wound with ground pine and fastened on the tree above the rock. A shallow pan was sunk in the pine needles on the rock and the edges concealed with moss. The pan was filled with water, and pond lily buds, blossoms, and leaves floated on it. On the carpet of the rock, moss, ferns, toad stools, and pine cones were arranged around the "pond," making a beautiful worship center of God's handiwork.

The dedication service was planned by a committee of the junior high young people, and a litany and prayer of dedication were composed by them.

Parents of the young people were invited to attend this service, together with the junior school, and a few others. These gathered outside the woods and went in procession silently along the path toward the sanctuary. Once there, they sat upon the brown carpet of needles. There was no leader in evidence, but as all sat quietly in the spell of the environment each young person rose unannounced for his part in the service which culminated, of course, in the litany of dedication and the prayer.

This project not only had immediate value for the junior high young people but it has made a permanent contribution to the facilities of the camp, and may well be carried on further from year to year.

* Director of Religious Education, First Congregational Church, Binghamton, New York.

Personal ministry in the church

By ROY A. BURKHART*

THE CHURCH today must increase its power to minister to the needs of more people. The approach of Jesus was almost entirely that of personal ministry. He was constantly dealing with the life situations of persons. The church must ever be busy at the job of creating the circles of fellowship and the other environmental factors that will contribute to the growth of Christian personality, and this can be done only as individuals are inspired and trained to help others. Jesus won a few followers and helped them to find the inner reality; they went forth again to win others and to create those social conditions that contributed to the winning of still others.

I know one church that has large crowds at both of their services held Sunday morning. Visitors coming into that service say that they feel caught up in something that gets hold of them; something that cleanses, strengthens, elevates, convinces, and sends them forth with a sense of God's presence and with a desire to live by his will. They say this and at the same time admit that there is nothing unusual about the service. One man summed it up: "The sermon hit me and helped me but it was nothing unusual. I've been in churches that were quieter and had better music, yet there was something in that service more helpful and more powerful than I have ever sensed in other services."

I have thought a good deal about it and I believe I have part of the answer. There is a great sense of kinship among those in that service. On any one Sunday there are scores of people present whose personal lives have been blessed by the church and there are scores of other persons who have helped to make those personal blessings possible. You say, "But aren't *scores* a lot?" No, let us see. For six years the minister of this church has had a growing personal ministry program. The result is that during the past several years he has interviewed from forty to seventy-five persons each week. In addition he has gone out to see many others who needed him—young people who were slipping away, alcoholics, those in sorrow, persons out of work.

Begin to count up and you will soon get an amazing picture. If from thirty to forty persons a week have received definite personal ministry—those without social fellowship were gotten into circles of friendship, non-daters were helped to date, parent-child problems were solved, broken hearts were helped to find healing, broken lives helped to Him who can make lives whole—then, in an audience of fifteen hundred persons on a Sunday, perhaps six to eight hundred people will be present whose lives have been especially blessed by the church. They come out of love as well as to worship. And others in the same service helped share in making the blessings possible. There is a

great kinship due to a common sense of need and due to a common feeling of responsibility. A newcomer entering that service soon feels the power of that kinship and before he knows it he is caught up in it.

During the past few years the personal ministry has grown so rapidly that this pastor has had to enlist persons to help him. At the present time he has a number of working committees. Several prayer circles have been formed whose members unite to release spiritual power and sustaining strength to those in need; a committee of physicians and psychiatrists brings the benefits of those sciences when they are needed by those to whom the church ministers; a committee of young women helps girls who do not date; a committee of successfully married couples helps young couples with problems of adjustment; a committee of persons helps in personal adjustment problems, such as minor depressions, self-pity and home management; a committee assists in job placement; a committee checks the sermon for the minister before it is preached; a committee of cured alcoholics helps with alcoholics.

In any one week there may be twenty members of the church working with twenty other persons in finding new resources to live by or in helping solve some problem. Not only is good coming to those who are being helped; think of what is happening to those who are helping!

In the church school for children and in the youth groups the leaders are ever on the alert to sense those individuals who do not enter into the group life normally. One of the teachers and often the minister, will sit down with the parents of a maladjusted child and work out a solution. This touches the parent at a responsive point. Unusual results have been achieved along this line.

Counseling, guiding the church program, and preaching leave the minister little time to enlist new members. This again is done by all the members in general and by a committee of persons who specialize on it. Day after day, members are going out to win others to Christ and to his church.

How can a church get to the place where its members will share in such a program? How can they be trained to do the work well? In the beginning, it is up to the minister to make his own ministry point the way. As he helps one person come into a new life he can enlist that person to help others. If he helps one man find a job, he enlists that man to be on the lookout for openings for others. If he helps one couple to find "the peace that passeth understanding" after the loss of a child, then he can enlist them to help another couple who must go through the same experience. If he helps one alcoholic find a cure, then he can enlist him to help with another person. He may want to talk with any physicians before he selects them to help with counselling, say of young couples before marriage. The persons who are going to help him with home rehabilitation, with persons who are depressed or victims of self-pity, will have to be picked with great care. He will have to take time to work with them as they in turn work with a person. At first it will take more time than if he did the work himself, but when these persons are trained then he and they together can greatly extend the ministry of the church.

In this manner the church becomes a true Christian democracy in which each person is necessary to sustain others and each person is sustained in his search for the best. Let us have more vital personal ministry in more churches.

* Pastor, First Community Church, Columbus, Ohio.

Primary Department

By Irene Rockenbach*

July Programs

THEME FOR JULY: *Worshipping God*

The word "worship" means little to a child of primary age, but we may help him to understand when we teach him to talk to God naturally, instead of just "saying prayers," when we help him to see that by bringing an offering we show our love for the Father in heaven, and that we worship when we sing praises to God for his goodness and loving-kindness. There are quiet times when we think about God, as we look at beautiful pictures and listen to music. God is near when we think about him. It may be that we are thinking about God and worshipping him when we are in the woods, when we look at a beautiful sunset, or at the twinkling stars in the nighttime sky, or as we stand on the beach and watch the waves roll in, and think about his wonderful world. It is communion between God and ourselves.

Motion Pictures

July 5. *Children in Search of God*. 1 reel, 15 min., 16 mm. Silent. \$1.50. Three small children whose mother is ill seek God in scenes of natural beauty to ask him how they can help their mother get well. An old man helps them to understand how they can find God in their own home.

August 2, 16, 23, or 30. *Children in Search of God, or Hills and the Sea*. (See description under Junior Department.)

August 9. *On the Farm*. 2 reels, 30 min., 16 mm. Silent. \$3.00. Life on a mid-west farm seen through the eyes of two small children. Shows how each person (and the animals) help in getting the work done.

All films available through denominational publishing agencies and book stores having membership in the Religious Film Association. (If you do not know the location of your nearest denominational store write The Religious Film Association, Inc., 297 Fourth Avenue, New York City.)

July 5

THEME: *Talking to God*

ACTIVITIES:

Make up a class or department prayer, which may be used in the services during the coming weeks. Prayers made by the various class groups may be compiled into a book of prayers.

Talk about the gift sent away last week to a mission school.

QUIET MUSIC: "Communion"¹ by Batiste

SCRIPTURE: Matthew 6:5, 6; Luke 11:1, 2

HYMN: "The Prayer of the Children"²

PRAYER: Dear Father in heaven, we are glad that we may talk to thee. When we are afraid or lonely, we know that thou wilt comfort us, and make us brave; when we have done wrong, we may ask thee to forgive, and thou wilt help us to do better. Thank you, God, for thy love and care. Amen.

LEADER:

(Show pictures of children at prayer. Pictures such as "The Angelus," "The Child Samuel," and pictures of people with bowed heads in the church or returning thanks at the table, may be used.) When do you pray? Can you pray at other times? Sometimes we feel that God has not answered our prayer. Does that mean that he does not love us? (Tell of occasions when God must say "no.") Perhaps we have prayed foolishly, or selfishly, or asked for something that would be harmful to us, or to someone else. Does your mother give you everything that you ask for? Yet you know she loves you, do you not? She is wiser than you are, and knows better what is best for you. Because she loves you so much, she must say "no" sometimes. And if mothers and fathers know what is best for their children, how much more does your Father in heaven know what is good for you?

HYMN: "God Is Near"³

STORY: "The Prayer the Children Made"⁴

STORY: (Sung to the children) "When I am Happiest I Sing"⁵

OFFERING SERVICE

July 12

THEME: *Worshipping Through Giving*

ACTIVITIES: Plan to make a gift to the church, either of money, or by using the money to purchase something for the church, such as a vase, or some other article that is of use.

QUIET MUSIC: "Worship"¹ by Barnes

SCRIPTURE: "O worship the Lord in the beauty of holiness. Bring an offering and come into his courts." Psalm 96:8, 9a.

HYMN: "The Prayer of the Children"²

PRAYER: (If the children made a class or department prayer last Sunday, this may be prayed in unison.)

HYMN: "The World Is Very Beautiful"³

LEADER:

(Talk about God's gifts to us, how we may give—about bringing gifts to the church, the department offering, and the church offering. Tell them about the church school treasurer, and the church treasurer, who take care of the money that is given, pay for supplies, for the upkeep of the building, for necessary workers such as the janitor, and other workmen, and the sums that are sent to those who are in need, to mission stations, etc.)

STORY:

A WOMAN WHO GAVE

One day as Jesus was passing out of the great golden Temple in Jerusalem, he paused for a few moments at that part of the Temple

called the treasury, and sat down to watch the people who came to drop their gifts into the large money chests.

He saw a rich man wearing fine robes toss a handful of gold into the chest, and then look around to see if everyone had heard the loud noise the money made as it fell into the box. Next came a woman, richly dressed, who held her gift up high, so that all could see, as she dropped it into the chest. A merchant carried heavy bags of silver that rang as he poured it into the brass mouth of the money chest. Another dropped greater copper pieces that fell with a loud clang upon the gold and silver already in the box, and made everyone look up. Much money was cast into the treasury as Jesus watched.

Then came a quiet, timid woman. She looked like a mother, and from her clothes Jesus knew she was very poor. Carefully she took from her pocket two small pieces of copper money, and dropped them into the box very quietly. The pieces of money were so thin and small they hardly made a tinkle. As the woman turned and passed down the broad white steps of the Temple, Jesus said to those who were near him:

"She was given more than all the others. The rich men and women, only gave that which they did not need, and they have plenty left, but this poor woman gave all that she had, even all that she had to live on—and gave it gladly, so her gift is the greater gift."

SONG: "We Give Thee But Thine Own"⁴

OFFERING SERVICE

July 19

THEME: *Singing Praises*

ACTIVITY:

Learning new songs to be used in the services this month and next.

If conditions permit, have the department service out of doors, on the church steps, or under a shade tree.

QUIET MUSIC: "Church Bells"¹

SCRIPTURE: Psalm 104:33, 35b

SONG: The Doxology

PRAYER: Our Father in heaven, we remember that Jesus was happy when the children sang praises when he rode to Jerusalem so long ago, and when they sang in the Temple. Help us to truly show our love for thee when we sing praises to thee. Amen.

HYMN: "Praise Him, Praise Him, All Ye Little Children"², ³

LEADER: (Show picture "Foundling Girls" by Anderson, or other picture of children singing in the church.)

What are these girls doing? Do you think they are singing praises, or just songs? What makes you think they are singing praises to God? Can you think of any other kinds of music, aside from singing, that may be used in praising God? (Organ music, piano music, church bells, the orchestra.) We read in the Bible that long ago harps and timbrels were used in worshipping and praising God. When we are happy, we feel like singing. When we think of God, of his love for us, and want to

* Deerfield, Illinois.

¹ Primary Music and Worship, Presbyterian Board of Education, Philadelphia.

² Course I, Part 3, Primary Teachers Text, Closely Graded Lessons, The Graded Press, New York.

³ Song and Play for Children, Pilgrim Press, Boston, Mass.

⁴ Songs for Little People, Pilgrim Press, Boston, Mass.

⁵ Carols, Leyda Publishing Co., Wapello, Iowa.

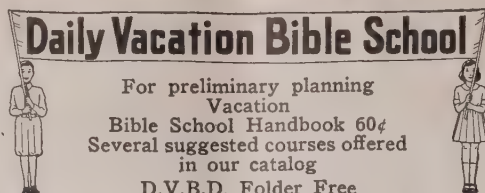
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show our love for him and for others, we feel like singing or listening to beautiful music—the music of the great organ, or the choir. When we hear the twittering of birds, it makes us think of God, and we feel like singing praises to him. We may be sure that God is pleased to hear our songs.

SONG: "All the Happy Children"⁴

STORY: "Billy and the Bells"⁵

SONG: "Sing Praises, Sing Praises to God"⁶

OFFERING SERVICE

July 26

THEME: *Pictures That Help Us Think of God*

ACTIVITY:

Make blueprints of ferns, feathery leaves, and grasses. These may be mounted on cardboard, and Bible verses written under them, such as "He hath made everything beautiful in its time" Ecclesiastes 3:11, and "Stand still, and consider the wondrous works of God," Job 37:14. Press the ferns, leaves or grasses. In a dark room, cut the blueprint paper to the size you wish. Arrange the ferns or leaves in an attractive composition on the paper. Then cover with glass and place in the bright sunshine. The paper will turn gray, and the glass may be removed. Place the paper in clear water and it will turn blue again, leaving the leaf shapes white. Change the water several times until it is clear and then dry the blueprints between blotters, under a weight.

QUIET MUSIC: "Aspiration"⁷ by Barnes

SCRIPTURE: "Consider the lilies of the field . . . even Solomon in all his glory was not arrayed like one of these." Matthew 6:28, 29.

HYMN: "Lord of the Sunlight"⁸

PRAYER: Thank you, God, for this summer day, and for all the beauty of thy world.

Thank you for beautiful pictures and wonderful books. Thou art the giver of all good gifts, and we bring thee praise. Amen.

HYMN: "God Is Near"⁹

PICTURE TALK:

Pictures familiar to the children—a Madonna, a nativity picture, Jesus stilling the storm, Jesus blessing the children, the child Samuel, Jesus healing the sick, and others, may be shown, and questions and comments encouraged. The leader may choose to interpret one or more of the pictures by telling something about the artist and his work, the story the picture tells, etc. (The book *Famous Hymns with Stories and Pictures* by Elizabeth Bonsall, would be helpful, and may be purchased from your denominational bookstore, or from the publishers, The Union Press, Philadelphia)

⁶ *The Story Shop*, by Mary C. Odell, Judson Press, Philadelphia.

⁷ *When the Little Child Wants to Sing*, The Westminster Press, Philadelphia.

⁸ *Worship and Conduct Songs for Beginners and Primaries*, Presbyterian Committee of Publication, Richmond, Va.

SONG: "He Cares For Me"^{11, 4}

OFFERING SERVICE

August Programs

THEME FOR AUGUST: *God's Summertime World*

August is the vacation month. Some church schools are closed during this month; others have a very uncertain attendance. In some primary departments, it is the custom to combine all classes into one group for the month, because teachers as well as children are away. The children are anticipating outings and picnics, and going-away experiences, or are eager to tell of happy times they have had at camp, at the mountains, or on the farm. They should be encouraged to share these out-of-door experiences with others in the group, and led to appreciate that God has created this beautiful summertime world in which we have these happy times.

When it is not too warm, and conditions permit, the children will enjoy having their worship service out-of-doors under a shade tree, or sitting on a grassy slope, where they may observe the beautiful things of nature as they thank the Maker of all for his love and kindness. Or, a walk may be taken to a garden nearby or some spot in the park, or along the brook, where they may discover new beauties of nature in God's world.

During the week, a picnic may be arranged for the children who do not go away on vacations, to be held on the church lawn, at the park or in a picnic grove not too far away.

August 2

THEME: *This Is My Father's World*

ACTIVITIES:

A simple bird bath may be made by the children during the week, with an adult's help. A large pottery dish or saucer, or any shallow vessel may be cemented upon one end of a tin or metal pipe, using prepared cement which may be purchased at any hardware store. The pipe can be sunken firmly into the ground. The birdbath should be kept filled with water, and a record made of the different kinds of birds that come to visit it.

Spatter work: Press flowers, ferns, or leaves, as patterns, and lay them on cards or paper so that the edges are flat. Place the card or paper in a photograph tray or shallow box. Over the tray or box place a piece of wire screening, such as is used to screen a window, bending the edges of the screening over the edges of the tray tightly. Dip a slightly moistened toothbrush in diluted India ink, or rub it over a cake of India ink, and then pass it up and down the screen over the pattern. The ink will spatter through the screening on the card, and when the screen is removed, and the card is dry so that the pattern may be taken off, the perfect design will be silhouetted on a dark background, and may be mounted on cardboard.

QUIET MUSIC: "This Is My Father's World"^{11, 8, 10}

SCRIPTURE: Psalm 19:1; 118:24

HYMN: "This Is My Father's World"^{11, 8, 10}

PRAYER: "Some Lovely Things"¹¹

SONG: "All Things Bright and Beautiful"¹¹

POEM: "Great, Wide, Beautiful, Wonderful World"¹⁰

SONG: "Wonder Song"¹⁸

STORY: "Merrichild"¹¹

SONG: "God Who Made the Earth"¹¹

OFFERING SERVICE

August 9

THEME: *Summer on the Farm*

ACTIVITIES:

Pictures on the tables of farms, farm animals, farm houses, barns, cows in pasture, cows being milked, farmers plowing, reaping fields of grain, etc. (See those on pages 10 and 11 of this magazine.)

Conversation about being on the farm, what farmers do.

Drawing farm animals, or making them from cardboard or clay. Make a farm yard, with cows, sheep, horses in stables, barn or pasture.

QUIET MUSIC: "The Happy Farmer"¹² by Schumann

SCRIPTURE: Psalm 104:14; 24:1a

HYMN: "Lord of the Sunlight"¹¹

PRAYER: Dear God, we are glad for farms, and for those who work that all may be fed. Thank you for our happy times in the country. Amen.

PRAYER: "The Seed Song"¹¹

STORY: "Summer on the Farm" (See Primary services for November, 1941, October issue of this magazine)

SONG: "For the Beauty of the Earth"^{11, 4}

OFFERING SERVICE

August 16

THEME: *Summer at the Shore*

ACTIVITIES:

Look at seashells, talk about experiences at the lakeside, or at the seashore. Pictures of boats, of the sea, and lakes and rivers.

Draw pictures of vacation experiences.

QUIET MUSIC: "The Sea"¹¹

SCRIPTURE: Psalm 65:9a; Job 37:14b; Psalm 95:5

HYMN: "Holy, holy, holy, Lord God of Hosts"¹¹ (Chorus of "Day Is Dying in the West")

PRAYER: Thank you, God, for the beauty of

⁹ *My Own Book of Prayers*, Edited by Mary Alice Jones, Rand McNally & Co., Chicago (10-cent stores).

¹⁰ *The Junior Hymnal*, Presbyterian Board of Christian Education, Philadelphia.

¹¹ *Beginners Church School Leaflet*, Unit IX, Lesson 6, Westminster Departmental Graded Materials, Presbyterian Board of Christian Education, Philadelphia.

¹² Course II, Part 4, Appendix B, *Closely Graded Lessons*, Graded Press, 810 Broadway, Nashville, Tennessee.

the earth; for the sea, and the beautiful lakes and rivers, for the music of the waves as they dash up on the yellow sand. Thank you for memories of happy times playing in the water and on the beach. Amen.

CONVERSATION: Let the children tell briefly of experiences at lake or seaside. They will tell of boating, fishing, wading. Lead them to think of the beauty of the waters that cover the sea and the wonder of God's world.

SONG: "Oceans and Rainbows"¹⁸

POEM: "At the Seaside"¹³

STORY:

JESUS BESIDE THE SEA OF GALILEE

Early in the morning one summer day, Jesus stood by the shore of the lake of Galilee. Before him was a great crowd of people, sitting or standing on the green sloping bank of the lake, and on the great rocks that lay here and there along the shore. They were listening eagerly as he taught them about heaven and God. Jesus loved to teach at this spot, where the water carried the sound, and one could be heard speaking a long way off. The bright morning sun shone on the sparkling blue waters behind him, and the waves rippled gently on the sandy beach. Perhaps the children who came with their fathers and mothers paddled their bare brown feet in the warm clear water, as they held up their little tunics to keep from getting them wet, and waded along the shore where the water was shallow, while the older folk were listening to Jesus' words. Several small fishing boats floated quietly near by, as the fishermen in the boats paid close attention to what the teacher was saying.

The crowd pressed so closely to Jesus on all sides that he began to feel crowded. He turned to one of the boats, and beckoned to the fisherman to bring it closer to the beach. It was Peter's boat, and as Jesus stepped into it he asked him to push it out into the water, and there as he sat in the prow of the boat, he talked to the crowd on the shore.

When he finished speaking to the people, he said to Peter, and Andrew his brother. "Row out into the lake, and let down your fishing nets."

Peter was tired and ready to go home, and he answered, "We have fished all night, Master, and have caught nothing, but if you wish we will try again."

So Peter and Andrew rowed out into the middle of the lake, and let down their nets, while Jesus watched from the shore.

To their great amazement, so many fish were caught in the nets that there was danger the nets would break. Peter beckoned frantically to the fishermen in the other boat—James and John, who were his friends—to come with their boat and help. It took all four of the fishermen to pull in the nets, and the two boats were filled to the brim with the silvery fish.

Peter did not feel tired any longer—he was happy to catch so many fish, and filled with love and wonder when he thought about Jesus. They rowed the boats to the shore and left the fish with the old father of James and John. The four fishermen felt that they did not want to be fishermen any longer. They did not want to leave Jesus. They wanted to be with him always, to do what they could to help him in his teaching and his work. So they left their boats and their nets by the sea of Galilee, and followed Jesus.

I.R.

¹⁸ A Child's Garden of Verses, by Robert Louis Stevenson.

SONG: "Tell Me the Stories of Jesus"
OFFERING SERVICE

August 23

THEME: *Summer in the Woods*
ACTIVITIES:

Look at pictures of trees, forests and mountains. Have ready different kinds of wood and let the children examine them. Make a book of "Trees of the Woods." Nursery catalogues contain beautiful pictures of spruce, pine, and other evergreens, as well as hardwood trees and fruit trees, which may be cut out by the children and pasted on sheets of paper, and fastened together in book form with brads or cord.

QUIET MUSIC: "Swaying Trees"¹⁴ by Schubert
SCRIPTURE: Psalms 96:12, 13a; 104:16; 121:1

PRAYER: Thank you, God, for all the things that help to make this a beautiful world, for the tall trees, the trees that give us shade, the trees that give us fruit. Help us to do our part in keeping the world beautiful. Amen.

HYMN: "This is My Father's World"^{11, 8, 20}
POEM:

BIRDS SINGING IN THE TREETOPS¹⁴

Birds singing in the treetops
Flow'r's blooming in the grass,
Close by the shady pathways,
Where children love to pass.

Clouds floating high above us,
Boats sailing out to sea,
Far from the sandy seashore,
Where children love to be.

Hill, mountain, field and valley,
Each one in beauty drest;
And all the spreading shade trees,
Where children love to rest.

These all make happy summer,
God's gift—His great outdoors;
He made the trees and flowers,
The sun and sandy shores.

SONG: "God Is Near"^{11, 8}

¹⁴ Words from *Melodies*, Leyda Publishing Co., Wapella, Iowa. Used by permission.

Junior Department

By Dorothy B. Fritz*

THEME FOR JULY AND AUGUST: *Working with God*

For the Leader

During the time of year when we spend many hours out-of-doors it is easy and natural to feel the presence of the Creator-God. As we gather flowers, walk in the woods, watch the orderly complexity of wild life and seasons and stars, we want to share in this wonderful process; to construct, rather than destroy; to add something of beauty or usefulness to the world.

So through the summer months let us help our juniors see the wonder of creation with a new appreciation, and to find ways of becoming fellow-workers with God. Many

* Director of Religious Education, Westminster Presbyterian Church, Albany, N.Y.

STORY: "The Cabin in the Woods"¹⁵
SONG: "God Who Made the Earth"^{11, 8}
OFFERING SERVICE

August 30

THEME: *Summer Days at Home*
ACTIVITIES:

Take the children on a walk to discover some of the wonders of God's summertime world near the church.

Carry on conversation about the secrets of nature which have been discovered during the summer on family outings.

Show collections of pretty stones, shells, or other objects that have been brought home from vacations and trips made during the summer.

Create original poems and songs about God's beautiful world.

QUIET MUSIC: "The Swing"¹⁷ by Curry

SCRIPTURE: "God giveth us richly all things to enjoy." I Timothy 6:17b. "Let the whole earth be filled with his glory." Psalm 72:19

HYMN: "God Who Made the Earth"^{11, 4}

PRAYER: Thank you, O God, for our happy summer. For friends and play, for the sunshine and the rain, and for our happy homes. Thou hast given us richly all things to enjoy." Amen.

SONG: "All Things Bright and Beautiful"¹¹

CONVERSATION: Encourage the children to tell of their summer experiences. Some will have returned from farm, lake, mountain and seashore. A glad welcome should be extended to these. Perhaps they will wish to share their happy experiences. If they have brought seashells, pressed ferns and flowers, or other mementos, they should be encouraged to show them, and perhaps place them in the cabinet to be shown on later Sundays.

SONG: "All the Happy Children"^{11, 4}

STORY: "On a Day Like This"¹⁸

SONG: "Lord of the Sunlight"^{11, 4}

OFFERING SERVICE

¹⁵ Primary Story Leaflet, No. 16, Course III, Part 2, Closely Graded Lessons, The Graded Press, Nashville, Tennessee.

such activities are possible: exhibits of specimens, carefully planned worship centers, creative expression in pictures, rituals, prayers, music. The worship committees during these months may create materials as well as choose them.

For this purpose it would be helpful to establish a library of a few good books containing music, poems, stories and other worship materials. From them the committees could choose materials, or find suggestions for types of materials to create. Such research may then be done in the department under direction, well in advance of the day when the particular service must be ready for use. The books listed below have been used in the services given here, but there are many equally good books available in public or private libraries.

Music: *Singing Worship*, by Edith Lovell Thomas, The Abingdon Press, 1935 (s)

Hymns for Junior Worship, The Westminster Press, 1940 (h)

Junior Church School Hymnal, The Westminster Press, 1937 (j)

Instrumental Music for School Worship, by E. S. Barnes, The Westminster Press, 1928 (i)

General Worship Materials:

Children's Praises, Simpson and Cox, S.C.M. Press, London

A Summer Book for the Family and Thoughts of God for Boys and Girls leaflets published by the Connecticut Council of Churches

Junior Worship Guide, by Charlotte Jones, The Pilgrim Press, 1930

My Own Book of Prayers, by Mary Alice Jones, Rand-McNally and Co., 1938

Poetry: *The Child on His Knees*, by Mary D. Thayer, The Macmillan Co., 1931

A Child's Thought of God, Gillespie and Clark, Minton, Balch and Co. Anthologies of famous poems available in the five-and-ten cent stores.¹

Motion Pictures

July 5 or 12. *In the Beginning*. 1 reel, 15 min., 16 mm. Silent. \$1.50. Nature scenes beautifully photographed (in Japan by an American business man); edited as a poetic interpretation of the first chapter of Genesis.

July 19. *On the Farm or Children in Search of God*. (See descriptions under Primary Department.)

August 2. *Hills and the Sea*. 1 reel, 12 min., color. 16 mm. Sound, \$4.00; 16 mm. Silent, \$3.00. Beautiful nature scenes taken at Martha's Vineyard, Cape Cod, Massachusetts, to which have been added appropriate selections from the psalms and other Bible passages.

August 30. *Handel*. 1 reel, 12 min., 16 mm. Sound. \$1.50. A brief story of the early life of Handel and how he became a musician in spite of opposition. Includes some of his greatest music—the "Largo" and selections from "The Messiah."

All films available through denominational publishing agencies and book stores having membership in the Religious Film Association. (If you do not know the location of your nearest denominational store write the Religious Film Association, Inc., 297 Fourth Avenue, New York City.)

July Programs

July 5

THEME: *God Planted a Garden*

PRELUDE: "To a Wild Rose" by MacDowell

SCRIPTURE: "The Creation Poem" (paraphrase of Genesis 1, 2)

In the beginning God created the heaven and the earth. And God said, Let there be light; and there was light. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God saw that it was good.

And God said, Let there be sky and waters. Let the waters be gathered together in one place, and let the dry land appear; and it was so. And God saw that it was good.

And God said, Let the waters be filled with living creatures, and let birds fly above the earth; let the earth bring forth cattle and creeping things and beasts; and it was so. And God saw that it was good.

And God said, Let us make man in our image, after our likeness; and it was so. And God planted a garden eastward in Eden, and there he put the man whom he had formed; and made he a woman, also. And God said, Let man have dominion over everything upon the earth. And it was the sixth day. And God saw everything that he had made, and behold, it was very good.

And on the seventh day God ended the

work which he had made; and he rested on the seventh day, and blessed it, because in it he rested.

HYMN: "All Creatures of Our God and King" (s) v. 1-4, 7; "This Is My Father's World"; or "All Things Praise Thee" (h)

LEADER'S TALK: to be opened by the reading of "God's Providence" by Nancy Byrd Turner; or "All Things Bright and Beautiful" by Cecil Alexander. (From *A Child's Thought of God*)

In the words read to us from the Bible we learn not only that God created everything, but that he made man in his own image. It is quite evident that he wants man to work with him, to be a creator, also. But to be a fellow-worker with God takes great patience. We do not know how long were the ages of creation that the Bible calls "days." But we do know how patiently we must wait for eggs to hatch in a robin's nest; how much planning and time and work goes into the making of a beautiful garden.

Before us on our altar we have some lovely things from gardens our friends have worked with God to make. Let us look at them quietly for a moment, and then bow our heads in thanksgiving for all growing things, and those who help them grow, and God's gifts of seeds and sun and rain for such growth.

SILENT PRAYER, followed by a brief prayer by the leader or a junior, or a prayer hymn, sung softly. "All That's Good, and Great, and True" (h) is suggested.

A SPECIAL MESSAGE: (to be chosen from those listed or planned by the committee)

1. From *Children's Praises*, p. 119, 120 "The Wild Flowers," or "When We Have Lovely Flowers"

2. Bible reading of the story of the sower, Matthew 13:3-9, introduced by a comment on the fact that one reason the garden-creators need patience is that their work does not always bear fruit.

3. A story: "What Neesima Discovered" or "The First Flowers" from *Junior Worship Guide*.

THE SERVICE OF OFFERING: to be taken in the accustomed way, while quiet music is played. Remaining seated, all juniors to join in a prayer hymn, as the offering is carried forward.

Hymn: "Workers Together" (s) or "We Give Thee But Thine Own."

CLOSING: The leader, in a few simple words, should gather together the thought of the service, somewhat as follows: "Let us, through all the week to come, watch for the beauty of all growing things, thank God truly in our hearts for them," or, "Let us try through the week to work with God in creating beauty, even in our own lives."

HYMN: (from s) "Praise to God for Things We See"; "God Who Touchest Earth With Beauty"; or "O Painter of the Fruits and Flowers."

July 12

THEME: *Every Living Thing*

PRELUDE: "The Lord's My Shepherd" (h, s): to be played softly, and then sung as a solo, as the service opens.

WORSHIP CENTER:

Since this service centers around the living things of God's creation, it would add much

¹ From "Lamplights Across the Sea," by Margaret Applegarth, Doubleday Doran & Co.

² From "The City That Never Was Reached," by Jay Stocking, The Pilgrim Press.

to its beauty if the worship center could have a large picture, using either Margaret Tarant's "All Things Wise and Wonderful" or any one of the paintings of the Good Shepherd. If there could also be a cage or two of singing birds, the setting would have added significance.

SCRIPTURE: Song of Solomon 2:11, 12; Psalm 104:1, 10-14

HYMN: "In Summer Fields" (h); "Far Away in Old Judea" or "Friend of Helpless Things" (s)

LEADER'S TALK: Each of us has at some time been responsible for the care of an animal. We know how they depend on us and how sometimes they suffer if we forget them. In care for helpless things, we are working with God. Let us hear about some of God's living creatures. (Choice of the following)

1. A group of poems about birds and animals, chosen and read by the juniors, such as "Who Taught Them?" from *A Child's Thought of God*.

2. Selections from *Animals of the Bible* by Dorothy Lathrop and Helen Fish.²

3. Any of the beautiful legends of St. Francis and the birds or animals. Available in any public library. (See *Junior Worship Guide*)

4. A Story: such as "The Skylark's Bargain" from *Worship for Youth*, by Stacy. The story should be preceded by a brief comment which gives it definite place in the line of thought. In this case such comment might be: "As with human beings, other living things must suffer when they break the laws of life which God has established."

5. A Story-Poem, such as "The Bell of Atri" by Longfellow, re-told.

THE SERVICE OF OFFERING

Response: "We Praise Thee, O God" (s) GOD'S CARE: Psalm 84:3; Luke 12:6-7

PRAYER by LEADER: Our Father, we thank thee that in all thy universe not one living thing is left without protection and care and guidance. Help us to share that care of weaker things with thee, and to be very sure of thy care for us. Amen.

HYMN: "My Father's Care" or "God Cares for Me" (h)

July 19

THEME: *A Child is Born*

PRELUDE: "Cradle Song" by Bohm or "Berceuse" by Delbruck (i)

WORSHIP CENTER: Have a crèche, or one of the beautiful Nativity pictures, surrounded by green vines or branches.

SCRIPTURE: Mark 10:13-16

HYMN: "I Think When I Read That Sweet Story of Old"

PRAYER: Our Father, we thank thee for all new life, with its promise for the future. We thank thee for sending Jesus as a little child and for his friendship for children when he was grown. Help us to share in thy work for children, wherever it may be, because we know that to thee every life is important. May we see every person that lives as one of thy family, and so one of our brothers. Amen.

LEADERS' TALK:

If you were baptized when a baby, your father and mother made a promise that they would bring you up "in the nurture and admonition of the Lord." That means that

² Published by Frederick A. Stokes Company, 1937

³ Published by Powell and White, 1928. Also printed in the *International Journal of Religious Education* for June, 1936, page 28.

¹ A collection for Catholic children.

² Two Hundred Best Poems for Boys and Girls, One Hundred Best Poems for Boys and Girls, A Book of Famous Poems, compiled by Marjorie Barrows. *A Child's Garden of Verses*, by Robert L. Stevenson.

promised to teach you to live as God would want you to do. The most important way to help God in the creation of human life, next to being parents, is to live so that *through you* younger boys and girls may learn to be brave and kind and true. We want every child that is born to have a chance to grow as Jesus grew, in wisdom and stature, and in favor with God and man. Let us think of how he grew, and how we can follow him, as we sing together.

A RITUAL OF SONG:

Leader: "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

Hymn: "There's a Song in the Air" (s, h)

Leader: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Hymn: "At Work Beside His Father's Bench" (s, h)

Leader: "The Lord hath sent me to preach the gospel to the poor; to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised."

Hymn: "My Master Was a Worker" (s)

Leader: "If any man desire to be first, the same must be last, and the servant of all."

Hymn: Choice of "O Master Workman of the Race," "O Master of the Loving Heart" (s, h); "Building," "Growing Like Jesus" (h)

THE SERVICE OF OFFERING:

Response: "Thy Work, O God, Needs Many Hands"

THE STORY OF A LIFE: "Once in Royal David's City," to be read as a poem. The words, by Cecil Alexander, are to be found in many hymnals.

CHORAL BENEDICTION: "Keep Me, Lord" (h)

July 26

THEME: *A Word Fitly Spoken*

PRELUDE: Theme from the "Unfinished Symphony" by Schubert (i)

WORSHIP CENTER: Have the Bible, our best story book; and candles to indicate the light its teaching brings to us.

SCRIPTURE: Luke 15:1-7

LEADER'S TALK:

Jesus was one of the best story-tellers the world has ever known. People walked many miles, and stayed through weary, hungry hours to hear him. Children gathered about him wherever he went, and remembered his words even when they were grown. In all ages men have created truth and beauty with words. By learning to do so, we can become a very real helper to God. Let us think of some of the stories of Jesus as we sing.

HYMN: "Tell Me the Stories of Jesus"

A SPECIAL STORY MESSAGE: (to be chosen from the list given below)

1. One of Jesus' finest stories, The Good Samaritan, Luke 10:25-37
2. A dramatization of The Good Samaritan
3. A Modern Parable: "Day and Night," to be found in shortened form in *Junior Worship Guide*, or complete in *Parables from Nature* by Gatty.
4. A Story-Poem, such as "Lincoln" by Nancy Byrd Turner, from *One Hundred Best Poems*

THE SERVICE OF OFFERING:

Leader: Sometimes we bring our gifts thoughtlessly. That we may not do so today, we will hear about some of the places money will go. (Juniors who were chosen some weeks before, and have discovered the neces-

sary facts, report briefly on several ways in which the offering money is used.)

The reception of the offering

Offering Prayer: Our Father, help us to give not only our money to these places where there is need, but our friendly interest, our prayers, and our work and sacrifice. Amen.

CLOSING HYMN: "For the Beauty of the Earth," using the verses beginning "For the beauty of the earth," and "For the joy of eye and ear"

August Programs

August 2

THEME: *Sing Unto the Lord*

PRELUDE: "Vesper Hymn" by Verdi (j)

WORSHIP CENTER: Have a hymnal, a book of poetry, and writing materials. If the latter can be in decorative form, such as a quill pen and a metal or pottery ink-bottle, there will be added interest.

SCRIPTURE: Introduced by the following—

Into the mind of man God has put many fine and courageous ideas, many beautiful words. All of God's universe speaks to man, and man must reply with appreciation and praise. When such words have a color and rhythm that is particularly lovely, we call them poetry. Sometimes the words of a poem are put to music, and we have a song or hymn.

(The readings may be done by two juniors, with an introductory line as given)

1—The first poem in our greatest book, the creation poem, can be heard many times. (To be read as given in the service for July 7)

2—The Psalms form the great hymn-book of the Bible. Some of them were sung by the shepherd-king, David; some were written by the choirs of the temple at Jerusalem. (Psalm 148)

HYMN: "For Man's Unceasing Quest for God" (s, h)

A SPECIAL MESSAGE:

Leader: Men have used poems and songs to express joy. We work with God in his creation when we bring joy to others by our words and deeds. Let us hear some of the ways in which men have expressed joy.

First junior: "God's in His Heaven" from *Pippa Passes* by Browning; and "A Boy's Thanks" by Henry Beeching (in *A Child's Thought of God*)

Hymn: "Best of All the Things We Do" or "With Happy Voices Ringing" (h)

Second junior: "A Lovely Bed" by Mattie Lee Hausgen; and "Lilies of the Valley" by Marion Walker.¹ (Or other nature poems)

Hymn: "Praise to God for Things We See" (s) or "For the Beauty of the Earth"

Leader: There are many things for which we express joy and by which we give joy. We have thought of the fun we have in doing things that are vigorous and active; and the joy we have in seeing all the beautiful things out-of-doors. That does not even begin to include all the things for which we can be joyful. Let us think of those which mean most to us as we pray quietly.

SILENT PRAYER, concluded by quoting the first verse of "My God, I thank thee, who hast made," and saying "We pray that we may pass them on to others as fine and as beautiful as they have come to us. In Jesus' name we ask it, Amen."

¹ From *The Golden Flute*, an anthology by Hubbard, Babbitt and Hill, The John Day Company, 1932.

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7. Wonders of God in Human Courage.
8. Seeing with the Mind and Heart.
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4. The Story of the Trees.
5. Flowers of the Field.
6. Creatures of Earth and Air.
7. Give Us This Day Our Daily Bread.
8. Hidden Riches of the Earth.
9. He Hath Made Everything Beautiful in Its Time.
10. Discovering God's Laws in Nature.
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THE SERVICE OF OFFERING:

Prayer: "Our Father, may we bring our gifts with joy that we are permitted to help in thy work throughout the world. May these gifts bring true happiness to others, that they may have songs to sing."

THE CLOSING HYMN: "Joyful, Joyful, We Adore Thee" (h)

Introduced by telling the story of Beethoven's many beautiful symphonies, and the tragedy of his lost hearing. Even after he could no longer hear he went on writing music. Finally he had used every possible combination of instruments, and when he worked on his Ninth Symphony he wanted to end it with a strain of triumph. So he wrote for its concluding number, a hymn, to be sung by many voices with the accom-

paniment of the full orchestra. So magnificent was it that the audience, when it was first played, rose to their feet, clapping and shouting. But Beethoven did not even realize the effect of the music until one of the musicians turned him around to see the ovation of the people since he could not hear it.

August 9

THEME: *Unto Thee, O God*

PRELUDE: "Communion," arr. from Edward Batiste (j)

SCRIPTURE: Psalm 23 (in unison); The Lord's Prayer

LEADER:

To work with God we must keep in close touch with him, and know what he wants us to do. We do this through prayer, and through the expression of our faith and love, and our desire to do his will. Words which express this kind of feeling and determination, addressed to God, we call prayers and psalms. There are many of them in the Bible, but every human being at some time praises God, or prays to God in words of his own. And so we learn to work with him.

HYMN: "Sabbath Prayer" (h) (Tune, *Morecambe*)

O Thou who hearest every heartfelt prayer,
With Thy rich grace, Lord, all our hearts
prepare;

Thou art our life, Thou are our Love and
Light,

O let this Sabbath hour with Thee be bright!
Amen

THE SERVICE OF OFFERING

Call to worship with our gifts: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."
"Know ye that the Lord he is God: enter into his gates with thanksgiving."

The Reception of the Offering

Prayer-Response: "Bless Thou the Gifts" (h)

A SPECIAL MESSAGE:

Leader: When we were thinking about prayer, some weeks ago, we discovered that four great things are often expressed in prayer: praise, gratitude, penitence and petition. All through the ages men have expressed these ideas in prayers and psalms. Together we will join in putting them into words, with the singer of old.

(An alternative to the ritual below would be the use of prayers and psalms on the four themes created by some of the members of the junior department. This would take lengthy advance preparation, including a study of the prayers and psalms of the Bible, and various worship sources; followed by the writing of their own material, its discussion in the group, and putting it into final form.)

A RITUAL OF PRAYER AND PSALM:

Let us praise God

Hymn: "Holy, Holy, Holy"

Prayer: (To be read in concert.) The first and last stanzas of the hymn, "Come, thou almighty King."

Psalm 24, to be read from their Bibles.

Let us thank God—

Hymn: "Now Thank We All our God" (s)

Prayer:

Lord, I would own thy tender care,
And all thy love to me;
The food I eat, the clothes I wear,
Are all bestowed by thee.

My health and friends and parents dear,
To me by God are given,
I have not any blessing here

But what is sent from heaven.

Such goodness, Lord, and constant care,

A child can ne'er repay;

But may it be my daily prayer

To love thee and obey.

Amen (Jane Taylor, 1783-1824)

Let us express our sorrow for wrong-doing—

Hymn: "Dare to Be Brave" (using only one verse)

Psalm: A concert repetition of the first psalm

Prayer: (from the *Book of Common Worship*)

Most holy and merciful father, thou alone knowest how we have sinned; in wandering from thy ways, in wasting thy gifts, in forgetting thy love. But thou, O Lord, have pity upon us, who are ashamed and sorry for all wherein we have displeased thee. Teach us to hate our errors; cleanse us from our secret faults; and forgive our sins, for the sake of thy dear son, our Saviour.
Amen

Let us take to God our deepest desires—

Hymn: "Father, Lead Me Day by Day" (h)

Psalm 70 (to be read in concert)

Prayer:

Teach us, dear Lord, to pray,
To trust thee as we should;
And help us feel that, come what may,
Thy gifts are always good.

Thy love surrounds us all
With constant, patient care;
Thy tender heart, before we call
Awaits our earnest prayer.

Amen⁸

CLOSING HYMN: (to be sung as a prayer)

"Hear Us, Our Father" (s)

August 16

THEME: *A Temple Made with Hands*

PRELUDE: "Recessional" by Lemmens (i) or "Finlandia" by Sibelius, followed by a solo voice singing the hymn "We Would Be Building," to the same music.⁹

LEADER'S TALK: All through the ages men have built temples to God. In wood and stone they have expressed their ideas about him, and their desire to worship. Let us think about some of these places of worship.

1. *The Tent Church*, Exodus 36-40. A brief and colorful description given from the directions in these chapters.

2. *Solomon's Temple*, I Kings 6.

3. A short description of any of the great Gothic cathedrals of the middle ages.

4. *Our own church*, how it came to be, and its most interesting points.

These talks, because they are part of a devotional service, should not be detailed, but should emphasize some especially beautiful factors in each building, and its purpose. They can be worked out in advance by the juniors with some direction.

A RITUAL OF WORSHIP IN GOD'S HOUSE:

To God's house, we come with joy—

Concert reading of Psalm 24

In God's house, we are reverent—

"The Lord is in His Holy Temple," sung by all, or by a choir group

From God's house, we send forth our gifts to do his work—

The service of offering

In God's house, we find strength to make our lives better—

Hymn: "Looking Upward Every Day" (j)

CLOSING PRAYER: Our Father, help us to make our lives strong and beautiful and true, fit temples for thy spirit. Help us to build always as thou wouldst have us, whether it be a house of worship or a life of worship. Amen.

August 23

THEME: *The Beauty of Holiness*

PRELUDE: Moderato Movement from "The Moonlight Sonata," by Beethoven

HYMN: "Glad Let Us Be" from *Thoughts of God for Boys and Girls* (1942), using the first and third verses

LEADER'S TALK:

Men and women of many lands and ages have worked with God in color: weaving tapestry, painting pictures, working with stained glass. In these and many other ways they have told the story of Jesus, and the thoughts of God. When the people of Israel first left Egypt, they were forbidden to make images, lest they forget their own God and worship the many idols of other peoples. But they found a way to worship God with color, in the making of their tent church.

SCRIPTURE: Exodus 35:21-29

A PICTURE STUDY:

If possible have a large copy of "Praying Hands" (Durer) or "Follow Me" (Tom Curr) as the central feature of the worship center. The story of the former may be found in *Christian Worship for American Youth* by Athearn; and an excellent story to use with the latter would be "The Artist Who Forgot Four Colors," from *Seeing the Beautiful in God's World*, by Clowes.¹⁰

or

A STORY: "The Make-Believe Pictures," in *Junior Units*, Vol. 1, No. 4¹¹

THE SERVICE OF OFFERING: using "Thy Work, O God, Needs Many Hands" as a response

CLOSING HYMN: "All Beautiful the March of Days," which the leader introduces as follows—

In thinking of the pictures man has made with paint and cloth and glass, let us not forget the pictures God creates for us, every day, and all the year: the crimson and gold of the sunset, the delicate colors of spring flowers, the silver of moonlight on water, the blue-white of snow. Let us truly thank him for this beauty as we sing.

August 30

THEME: *The Joyful Sound*

PRELUDE: "Sabbath Bells" by LeCoupey (j)

HYMN: "When Morning Gilds the Skies"

SCRIPTURE: Concert reading of Psalm 100 or Psalm 150

WORSHIP THROUGH MUSIC:

Leader: Makers of music are fellow-workers with God. When we think of the bird songs, the ripple of brooks, the crash of thunder, the soft rustle of leaves and grasses, we know indeed that his creation is one of sound. Let us worship with music in our hearts.

Choral Ascription: "A Call to Worship" (h), as an antiphon

Listening Music: Orchestral recording of "In a Monastery Garden" by Ketelby. The Offering may be taken.

⁸ By Calvin W. Laufer, used by permission (j).

⁹ In recent hymnals, or can be purchased in leaflet form from the Presbyterian Book Store, 156 Fifth Avenue, New York, N.Y.

¹⁰ Richard R. Smith, Inc., 1930.

¹¹ The Westminster Press, 1937.

A Poem About Music: "A Little Page's Song," by William Alexander Percy, in *A Child's Thought of God*

Singing Together means harmony, the harmony God wants for all the universe. Hymn—"Fairest Lord Jesus," sung with

the descant, or with a violin obbligato. Prayer: Our Father, we thank thee that we are surrounded by the beauty and wonder of sound. Help us to add to the music of the world in every way we can. Prayer Response: "Keep Me, Lord" (h)

Intermediate Department

By Ethna Jones Landers*

THEME FOR JULY AND AUGUST: *In Times Like These*

The summer months are excellent ones to make the department worship services an outgrowth of the weekday experiences, thoughts, and activities of the intermediates. They provide excellent opportunity for creativity in the arrangement of the worship center. Spatter prints, flowers, grain, and hand-work made in the vacation church school can be used in the arrangement, as well as the Bible, pictures, candles and the more usual aids to worship.

It would provide variety to have some of the out-door services on the church lawn, in a park, or on the porch of some near neighbor to the church. By actually coming where nature may be seen and appreciated the services may have deeper meaning. A brown squirrel playing in a tree, the song of a bird, the adventures of a gopher, have all added reality, delight and opportunity for thought and meditation in the author's experience with intermediates meeting out-of-doors.

Intermediates need the assurance that our Christian faith is today more vital than ever. Closeness to God and his orderly world will help provide that assurance. They can sense that God is present in his world carrying out his laws of nature and spirit, when they are surrounded by the beauty of his universe.

Because two months of worship services will have to go into one issue there will not be opportunity to print stories and talks in full. However, the intermediates have more time during the summer and it is good for them to read and discover for themselves poems, stories of great people, and experiences that can be shared with the department.

Motion Picture

July—any Sunday. *Hills and the Sea.* (See description under Junior Department.)

August 9. *Art in the Negro Schools*, 2 reels, 30 min., 16 mm. Silent. \$3.00. Scenes from leading Negro colleges showing the many types of art work in which the students engage. Includes painting, ceramics, stage craft, dancing and music. Slightly adult for intermediates but can be interpreted for them to suggest contributions of Negroes.

August 16. *Faith Triumphant*, 2 reels, 20 min., 16 mm., Sound. \$6.00. St. Paul pictured as a religious leader who triumphed through faith. (The story of his imprisonment at Jerusalem and Caesarea, and his trials before Felix, Festus, and Agrippa.)

August 23. *If a Boy Needs a Friend*. 1 reel, 15 min., 16 mm. Silent. \$2.00. How the problem of anti-semitism among a group of intermediate boys was solved through the formation of a Boys' Club.

All films available through denominational publishing agencies and book stores having

membership in The Religious Film Association. (If you do not know the location of your nearest denominational store write The Religious Film Association, Inc., 297 Fourth Avenue, New York City.)

July Programs

THEME FOR JULY: *God's Orderly Universe*

July 5

THEME: *Gratitude for God's World*

PRELUDE: Excerpt from the "Pastoral Symphony" by Beethoven (*The Church School Hymnal for Youth*, Westminster Press, contains several excellent short preludes.)

THOUGHT FOR MEDITATION: It is good to pause in worship knowing that God's world is an orderly one and that his laws and truths abide in time of war as well as that of peace. He has promised that if we truly seek him we shall ever surely find him.

CALL TO WORSHIP: Genesis 1:1; Psalm 19:1; 8:1a

HYMN: "This is My Father's World"

RESPONSIVE READING¹ (or read as dialogue):

Leader: Oh God, we thank thee for this universe, our great home; for its vastness and its richness, and for the manifoldness of the life that teems upon it.

Group: We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high.

Leader: We praise thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet.

Group: We thank thee for our sense by which we see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of springtime.

Leader: Grant us, we pray thee, a heart wide open to all this joy and beauty.

Group: Save us from being so steeped in care or so darkened by passion that we pass unseeing when even the thornbush by the wayside is aflame with the glory of God.

HYMN: "My God, I Thank Thee Who Hast Made"

DIRECTED PRAYER:

We have many ways of praying. In our worship services we are most familiar with the formal prayer in which the leader tries to express the thoughts, desires and needs of the group. But perhaps the deepest and most meaningful prayer is that overflowing desire and longing to reflect his image which we feel as we listen—either in the complete silence of our deepest selves, as we enjoy a beautiful object, or as the words of another develop into our own thoughts, longings, or ideals.

This last method is directed meditation. Many have found this to be a most real and helpful way of growing spiritually. We would share in this worship experience together this morning. Let us now enter into the silence in which we find ourselves in God's presence.

In the quietness of our inmost selves, let us think of God, the giver of life. (Pause)

Let us think of ourselves to whom God

has, shared his world, a world to enjoy and to make better for having lived in it. (Pause)

Let us think of our everyday tasks, our work, as an opportunity to find God by doing something for others. (Pause)

Help us to see the needs in the hungry hearts of the people around us.

Let us ask God for strength to live consistently with our prayer. Let us remember that words alone are not sufficient to live a complete Christian life. (Pause. One stanza of a prayer hymn is played quietly to close the prayer period.)

STORY: "The Boy Who Went Out of the World" by Henry VanDyke in *Why the Chimes Rang and Other Stories* may be adapted by a member of the department. This story tells of a boy who wanted to leave his world because it was so orderly. His experiences in searching for a better world made him very happy to return to his own.

Or a talk might be worked out on the thought of why we are grateful that God does have laws to govern his universe.

HYMN: "Father in Heaven, Hear Us Today"

July 12

THEME: *The Beauty of God's World*

THOUGHT FOR MEDITATION DURING THE PRELUDE: There is beauty surrounding us on every side as we go into God's out-of-doors. Help us to realize that God did not need to lavish us with such beauty, but that we can sense his great love for us through appreciating nature.

PRELUDE: "To a Wild Rose" by MacDowell or "The Lark's Song" by Tchaikowsky

HYMN: "For the Beauty of the Earth"

CALL TO WORSHIP:

Open your heart that
Beauty may pour its light
Into the upturned chalice
Of your soul.
Feel dawn and dusk—
And any lovely sight.
Love life, and changing
Seasons that unroll.
Like stars that pour
Into the bowl of night—
Be filled with beauty
Since it makes you whole.

HELEN MARING²

LITANY:

For the beauty of the world, and the love that is all around us,

We thank thee, O God.

For the sky, the trees, the flowers, the birds and the laughter of children,

We thank thee, O God.

For kindness, charity, faith and prayer that are still found in an upset world,

We thank thee, O God.

For schools and playgrounds, for freedom of speech and worship, and for all the other things that are part of the American way of life,

We thank thee, O God.

For a flag that still waves over a proud and loving nation,

We thank thee, O God.

For a holy church universal whose light shines in every dark place on the earth,

We thank thee, O God.

And above all, for thy Son, Our Lord Jesus Christ,

We thank thee, O God.³

² Copyright by Whitmore and Stone, Used by permission.

³ Litany prepared by an eighth grade pupil in the Oak Park, Illinois, Week-day Schools of Religious Education.

TALK:

All of us have some sort of vacation or are looking forward to one this summer. Many of us will have to plan our summer very differently this year because of the war. Since long trips may have to be foregone, we shall look for opportunities for recreation nearer our own home. There are unlimited possibilities for finding the beauty that lies everywhere about us.

Someone has said that "the two colors at which we can gaze the longest are blue and green. There is about them a coolness, a serenity, a spirit of fragrant peace. And as the blue prevails in the sky, the green does upon the earth." When we think that the sky might have been a dingy gray or that the earth might have been brown instead of the beautiful sapphire blue and the fresh green, then we sense that God did plan well the beauty of his earth.

Georgous sunsets, beautiful flowers, stars and moonlight, all these marvels of nature, turn our thoughts to the Intelligence back of the beauty, to God the Creator of all, the one who has put so many "extras" into the world for our comfort and enjoyment.

POEM:

To HIM ALL LIFE WAS BEAUTY¹

To Him all life was beauty. The sun upon the hills,
The sweeping shadows, and the winding lane.
Morning He loved, with dewdrops on the flowers;
Evening, with sunset and soft, warm April rain.

Friends He found in lepers stumbling to Him,
Love in those who hate, grace in sinner's eyes.

Dawn He saw with all earth's new-born glory,
Twilight and darkness, and hope in human sighs.

Youth was His, and sunshine, and the murmuring of the bees.
Joy in healing broken hearts; manhood's noble strife;
All the wonder and the beauty of a sacred human life.

.....

He walked the common lanes, the city streets
He trod,
And in His heart was beauty—the beauty born of God.

A. L. C.

SENTENCE PRAYERS: (These to be given by members of the group who have prepared beforehand, upon the thought of beauty born of God in our lives and hearts.)

HYMN: "God Who's Touched Earth with Beauty"

July 19

THEME: *The Beauty of God's Creatures*

THOUGHT FOR MEDITATION: One is amazed at the beauty, color, grace and swiftness of flight and motion when one sees God's creatures in their natural existence. Help us to see them anew, as God might see them, on our hikes and trips.

PRELUDE: "The Lark's Song" by Tchaikowsky

CALL TO WORSHIP:

O Master, Lover of beauty and joy,
Maker of every living creature,
Make our hearts simple and trustful,
That we may see, with thee, the beauty of the creatures of nature,
And think thine eternal thoughts with thee.

HYMN: "All Creatures of Our God and King"

PRAYER:

Our Father, in the quiet of this morning

¹ From 1000 Quotable Poems. Used by permission of Willett, Clark & Company.

hour help us to be still and to feel thy presence in our hearts. We pray that we may use wisely the many gifts that thou hast given to us. May we look at the small creatures of the forest and woods with love and appreciation. Help us never to be thoughtless in our actions toward them or to destroy them needlessly. They are from thee, as we ourselves are. Each of us can make the world more beautiful by giving our best back to thee in fellowship and by beauty in our lives. Amen

POEM:

How falls it, oriole, that thou has come to fly
In tropic splendor through our northern sky?
At some glad hour, was it nature's choice
To dower a scrap of sunset with a voice?
Or did some orange tulip, flecked with black,
In a forgotten garden—ages back—
Yearning toward heaven till its wish was heard,

Desire unspeakably to be a bird?

Author unknown

STORY: "The Skylark's Bargain"²

POEMS: "The Making of Birds," by Katherine Tynan (Page 65) and "The Butterfly," by Alice Freeman Palmer (Page 153). (These two poems can be found on the pages indicated in *Services for the Open*, by Mattoon and Bragdon. If these are not available, members of the group may bring in some of their favorite poems or ones they have prepared especially on the creatures of the woods.)

SOLO: "There's Not a Bird with Lonely Nest"³

BENEDICTION-HYMN: "Praise God from Whom All Blessings Flow"

July 26

THEME: *The Glory of the Garden*

PRELUDE: "Country Gardens" by Grainger

POEM: "The Glory of the Garden," by Rudyard Kipling. (In *Services for the Open*, or *Rudyard Kipling's Verse, Old Edition*.)

COMMENTS:

Many of us in our group are having a Victory Garden this year and we are just beginning to know the complete joy and satisfaction that can come to one who has planted small seeds and then has gathered the full fruit of the garden in its time. For some of us it is an annual experience that we look forward to through the months when everything seems dead and inanimate. The first warm days of spring find us looking at flower catalogues, planning what we shall include in our gardens, profiting from last year's experience, and our hands fairly "itching" to feel the warm soft earth upon them again. From the time of Creation when God put Adam into a garden, people have marvelled at the miracle of the Garden.

Miss Abbie Graham in her book, *Cereemonials of Common Days* has expressed what gardeners immemorial have felt.

THE FIRST FRUITS OF MY GARDEN

Radishes usually come first—radishes—small, round and red. When I take them from the ground into which I had placed only seeds, and tie them in small bundles, I quite understand why those other gardeners had to give their first fruits to God. It is impossible to use one's radishes and lettuce and beans merely for food. Later in the season the wonder of these growing things may lessen, but on that first day a garden

² Printed in the *International Journal* for June, 1936, page 28. Also in *Worship for Youth*, by Stacy, published by Powell and White.

³ In *The New Hymnal for American Youth*.

is a miracle, and something of it must be given to God. I envy those ancient farmers. I wish that I, too, might find some high altar whereon I might make my offering to the God of Gardens.

And yet, I have neighbors who like early vegetables. Very early in the morning, while the morning-glories are yet on the fences, I make bundles of red and green. I call over a backyard fence and lift high my offering, and the gods accept my sacrifice.

There is something that celebrates itself within me on the Day of the First Fruits of My Garden. It is a song of joy for created things—joy that a seed planted in the ground will bring forth its fruit in its season; that a dream intrusted to the soil of a human heart will bring forth its harvest of an hundred fold.

ABBIE GRAHAM⁴

SILENT PRAYER

HYMN: "O Lord of Heaven and Earth and Sea" or "Seek Not Afar for Beauty"

August Programs

THEME FOR AUGUST: *Creators With God*

August 2

THEME: *Creators with God in Nature*

PRELUDE: "Flower Song" by Lang

THOUGHT FOR MEDITATION: God has lifted us to the highest achievement that it is possible to give to men—that of being creators with him. Help us to be aware of God's desire to share his purpose for the world with us.

CALL TO WORSHIP: Psalm 8: 1a, 4, 5, 6a.

HYMN: "O Master Workman of the Race"

LEADER:

From the time when the Psalmist looked about him and saw that God had given man dominion over the work of his hands, God has been revealing his secrets to man as man has been capable of receiving them. Many of the everyday conveniences we take for granted, forgetting that God had first to find a man who was eager to cooperate with him, that they were the result of hard work, and that often there was failure after failure before success finally came. God could have made all things by himself but he did not. Man could not have done all he has without the help of God.

CREATORS IN NATURE:

(Suggestions for Talk by an Intermediate.)

Two friends were on the North Shore of Lake Superior talking together as they gathered some wild sweet strawberries for their evening supper. As one friend looked at the perfect small berry growing underneath the leaves of the strawberry plant, she said, "Just think of the contrast between this wild berry and the large cultivated berries that we bought last week. Man and God working together surely have changed fruits and vegetables."

"Yes," agreed the other, "When one thinks of the wild onion and then of the big sweet onions farmers now grow, because they know how to select seed, cultivate the plants and harvest them at the right time, one feels that miracles can still happen."

"The world surely owes a lot to men like Luther Burbank, who took time to study God's plans for fruits and vegetables. When I bite into a big, delicious tomato fresh from the vine, I remember that the original tomato Burbank first had to work with was about the size of a marble. I enjoy eating seedless grapes and seeing those big clusters

⁴ Reprinted by permission of the Womens Press.

August 16

THEME: *Creators With God in Service*

PRELUDE: "Father in Heaven Who Lovest All"

CALL TO WORSHIP: John 15:9, 12-14

HYMN: "Faith of Our Fathers"

PRAYER: Directed prayer—(1) that we have more faith to meet our problems from day to day; (2) that we might seek to know more about Jesus; (3) that we might spend time becoming acquainted with some of the great people who gave their all in service, and (4) that we might do something very definite this coming week to make life happier for those with whom we come in contact.

SCRIPTURE: The Beatitudes read responsively by two young people. Matthew 5:1-13

DRAMATIZATION:

Let the intermediates work out a dramatization about the lives of the great church leaders, some of our more recent social leaders, or leaders in the religious life today. Perhaps they have been studying about some of these in vacation church school or in church school sessions. It might take the form of a round table discussion, each representing one of the great characters. Again the boys might wear costumes and give brief summaries of the lives of heroes, using the first person pronoun to make it more effective.

George Washington Carver, Muriel Lester, Helen Keller, Martha Berry, Justice Oliver Wendell Holmes and others are some of the well known people who have been creators with God in service. Their life stories can be found in any public library or in such books as *They Dared To Live* by Robert M. Bartlett.

POEM:

If we work upon marble, it will perish;
If we work upon brass, time will efface it:
If we rear up temples, they will crumble into dust;

But if we work upon immortal souls, if we imbue them
With principles, with the just fear of God
And love of fellowmen, we engrave upon those tablets

Something which brightens all eternity.

DANIEL WEBSTER

CLOSING PRAYER HYMN (sung softly and thoughtfully): "Now in the Days of Youth"

August 23

THEME: *Creators in Our Fellowships*

THOUGHT FOR MEDITATION: When the world is torn with so much misunderstanding, hate and selfishness, there seems little that we can do. Yet Paul has said that "now abideth faith, hope and love, these three: and the greatest of these is love." Love and understanding are two things we can give and give freely in these coming days.

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP: "My World"

"In this world today, I play my part,
With faith, and love, an understanding heart.

Know joy, feel pain, and see a comrade's need,

The world my place to serve, and Christ my creed."

—GRACE MATTHEWS WALKER¹⁰

HYMN: "Seek Not Afar for Beauty"

LITANY OF CHARACTER:¹¹

Our Father and God, we pray thee to give us knowledge of thee, to see thee in all thy works.

We humbly beseech thee, O Lord.

Help us always to feel thy presence near and to hear thy call.

We humbly beseech thee, O Lord.

May we be like thee, beseechable, faithful.

We humbly beseech thee, O Lord.

May we create beauty and bring joy to the world.

We humbly beseech thee, O Lord.

That we may be worthy to share thy work, help us to do whatever tasks are ours at home or at school the very best we can.

We humbly beseech thee, O Lord.

May we help our friends and companions see thee in thy world.

We humbly beseech thee, O Lord.

Give us thy spirit of love in all of our relationships with friends and brothers and sisters and parents and all whose life we share.

We humbly beseech thee, O Lord.

Amen

TALKS BY INTERMEDIATES:

First: Tell of the joys that have come to his or her family group this summer in having a Victory Garden together, in having to take hikes rather than rides in the automobile, in having been drawn closer together because of some experience that is unique for that individual family.

Second: Speak of the spirit we should show to any foreign born living in our own community, especially those with whose countries we are at war. Have the speaker discover, through personal contact if possible, what are the problems facing those people as they live in the community. See if there is not something definite that might come out of this experience to help that family or some of the individuals within it.

Third: One who has been in the vacation church school or some special service activity of the intermediate group might share this experience with the entire department.

Fourth: One of the outstanding intermediates might suggest what could be done in your own church, school or community, to help "live Christ" in relationships with some groups or individuals. Try to make this just as practical and effective as possible so that there will be a definite outcome from the group from these suggestions.

SILENT PRAYER

HYMN: "Love Thyself Last"

August 30

THEME: *Creators with God Spiritually*

THOUGHT FOR MEDITATION: May we feel this morning that the only thing worth while in life is to live fully and richly as God has planned for each one of us.

PRELUDE: "Open My Eyes that I May See"

CALL TO WORSHIP: "No true man can live a half-life, when he has genuinely learned that it is a half-life; the other half, the higher half, must haunt him." (Phillips Brooks)

HYMN: "O Carpenter of Nazareth"

SCRIPTURE: Adapt I Corinthians: 12. The use of a more modern version such as Moffatt's or Goodspeed's will make the Scripture more meaningful to the intermediates.

PICTURE INTERPRETATION:

If possible have a large copy of Holman

¹¹ By Allen Moon, page 28—*International Journal of Religious Education* for May 1936.

¹⁰ Used by permission of the author.

of grapes all ready to be harvested, but I wonder at the patience it must have taken to perfect them from the wild grapes like those we picked along here last summer."

"Yes, and look at what they've done with flowers. Last summer we took a train trip and all along the side of the road were wild roses. They were lovely growing by the way-side, but they die when you take them from their natural home. But the roses the florists have developed from the wild rose can be cut and sent to people who are ill or who are celebrating an anniversary and they can bring joy, beauty and fragrance to one for many days."

"I will say with the Psalmist—" (Quote Psalm 9:1, 2)

PRAYER: By an intermediate in his or her own words.

TALK: About the contribution made by artists—poets, sculptors, musicians, painters—to the beauty and joy of life.

STORIES: "The Island of Nightingales" (Page 51) and "The Singing Tower of Florida" (Page 180) in *Discovering God in the Beautiful*, by Nathana L. Clyde.⁸ These two stories together give us a beautiful picture of how the desire to work with God in creating beauty is transmitted from one generation to another.

LITANY OF PRAISE IN WORD AND SONG⁹:

We are made glad by beauty wherever we find it;

We are silent before the grandeur of nature and the wonder of life all about us.

Harmony and order mark the words of God, the Creator.

He, too, gives beauty and light to his children.

First stanza of the hymn, "For the Beauty of the Earth"

Majestic mountains, green pastures, rippling streams, flowers, trees, and fruit;
The sun, the moon, and stars; the rain clouds and the out-of-doors!

All nature has upon it the marks of God's thought and care.

Second stanza of hymn

We rejoice in the power to think and plan creatively.

Bridges and airplanes, highways and cities, fields and homes—all show the power of human thought.

Yet human life is more precious than anything we make.

Words of kindness, plans for a better world, love of parents and friendship, freedom and faith—

These add beauty to our lives.

Third stanza of hymn

Churches, altars and prayers—a peaceful sky overhead and quiet in the heart!

We think of all the children in the world who say "Our Father."

We remember little children who are afraid, people who are sick and in pain, and kind neighbors who help us.

We would be creators and disciples of the Christ.

Fourth stanza of hymn

We remember Jesus who made his home a Holy Land because he trusted his Heavenly Father and went about doing good.

We remember his Cross. We confess him in deeds of love and mercy.

Fifth stanza of hymn

⁸ An intermediate unit in the Cooperative Series of Vacation Church School Texts. If this book is not available, the story "The Island of Nightingales" can be found in the *International Journal* on page 24 of June 1941, and "The Singing Tower" on page 20 of the *Journal* for March 1941.

⁹ Prepared by an eighth grade class in the Oak Park, Illinois, Week-Day School of Religious Education.

Hunt's "Light of the World" on the altar for the worship center. If this cannot be had, small individual copies of the picture passed to each member will mean much to the boys and girls as they take this home with them at the close of the summer months of worship. The small prints may be secured from almost any of the picture companies. A good interpretation of this picture may be found in *The Gospel in Art* by Albert Edward Bailey, *Christ and the Fine Arts* by Cynthia Pearl

Maus or *Worship Programs in the Fine Arts* by Alice A. Bays.

SOLO: "O Jesus, Thou Art Standing"

QUIET MUSIC: The hymn may be played through again softly after the interpretation has been completed so that the young people may look at the picture and study it in silence.

CLOSING PRAYER HYMN OF DEDICATION: "Just As I Am, Thine Own to Be"

A PLAN COME TRUE

From an early beginning
God fashioned by his will
The spaces high,
The distance far,
The reaches deep,
The seasons true,
The sun and moon,
The sea and land,
The stars and flowers,
And

The Universe was born.
His Plan began.

In the course of the ages
God created for his glory
The single cell,
The growing tissue,
Little bits of life—
Fishes in the sea,
Birds of the air,
The mocking ape,
The crouching human,
The growing spirit,
Sons of God,
And

The Universe was true
His Plan fulfilling.

A THOUSANDTH PSALM

Blessed is he:

Who watcheth a tree reclathe with leaves
of green in the Spring;
Who seeth the blooming of a wayside
flower;
Who is a witness to the rebirth of all
nature;
Who hath a glad welcome for the soloists
of the twigs as they arrive from their
winter homes by a southern sea;
For he seeth the glories of the Eternal
shining forth on the earth.

Blessed is he:

Who knoweth the trees;
Who is companion to the birds of the air,
and the animals of the earth;
Who can speak his heart to flowers and
ferns, and who looketh unto the hills
from whence cometh his help.

Blessed is he:

Who in the rush and hurry of life, in its
welter and noise, in its panic and frustra-
tion, in its virtues and defeats, know-
eth the road to a secret place of spiri-
tual renewal and strengthening;
Who hath learned to garner for himself
the silence of the stars, the courage of
the day's dawning and the peace of the
evening's ending, the companionship of
nature, of books, of music and of human
need;
Who in joy or sorrow ever hath the faith
in a possible oneness with the God of
all nature and of all men.

Some Special Plans

Since July 5 is the Sunday after the Fourth of July, as you develop your service around the "Wondrous Firmament" you might give emphasis to the vision of our forefathers whose faith was unlimited and whose purpose was clear. You might have several young people give short talks on the ideals they cherished, telling how these ideals of liberty and freedom are now being challenged and what we can do to keep them alive in our personal living.

For July 12, if you could arrange to have some one bring slides of trees and mountains it would be fine. You might secure these from the high school or there might be someone in the community who could prepare them. This would help to make the service vivid. Some one might sing either Joyce Kilmer's "Trees" or "I Know a Green Cathedral."

Senior and Young People's Departments

By Staff of the First Community
Church, Columbus, Ohio*

It is suggested that the services for July have the central theme: THE CATHEDRAL OF THE OPEN PLACES, and for August, THE PILLAR OF TRUTH. For July the services take their inspiration from God's world of nature; for August from the Church of the Living God.

These pages are merely suggestive. Use them in whatever fashion you can as you work out your programs in light of the needs and interests of your group.

July Programs

Themes

July 5—*The Wondrous Firmament*, presenting the beauty of the sky, the dawn, the sunset, the stars, the sun and the moon.

Scripture: 19th Psalm

July 12—*The Pillars of Glory*—trees, mountains and all nature that reaches toward the sky.

Scripture—121st Psalm

July 19—*The Fountains of Life*—the sea, rivers, lakes and springs.

Scripture—23rd Psalm; Isaiah 55:1;
Matthew 10:42

July 26—*The Staff of Life*—the earth, grain, fruits, milk and meat, the generous and wise provision of God.

Scripture—Matthew 25:35; Luke 11:3;
Job 38:41; Exodus 23:25

Materials

SUGGESTED MATERIALS FOR THE FOUR SUNDAYS

Use these as you plan your services.

A RESPONSIVE READING FROM THE BIBLE: Psalm 8

A LITANY OF THANKSGIVING: (May also be used as dialogue or read by one person.)

Leader: For the ceaseless marvels of the world of Nature that are new every morning and fresh every evening;

Audience: We bring unto thee, O God of Nature, these words of wonder and of praise.

Leader: For the mystery of sunrise, as a symbol of the triumph of justice over evil;
For the kindly graciousness of life-giving rain;

* Roy A. Burkhardt, pastor.

For the stalwart comfort of the trees;
For the penetrating and inescapable power of the healing sunlight;
For the ministering voices of birds;
For the perfume and harmonies of flowers;
For the cool depths of forest, of caves, and of darkened glens;

For the solemnizing roll of thunder and of surf on the shore, and of a pounding multitude of hooves;

For the unfailing gifts of soil, and mine, and forest;

For the humbling grandeur of mountains, of stars, and of far-reaching plains;

For the laws of the natural world that, through seed-time and harvest, day and night, summer and winter, fail us not;

Audience: We bring unto thee, O God of Nature, these words of wonder and of praise.

SUGGESTED HYMNS FOR THE MONTH:

"This Is My Father's World"
"For the Beauty of the Earth"
"God Who Touches Earth with Beauty"
"O Beautiful for Spacious Skies"
"Fairest Lord Jesus"

PRAYER FOR THE MONTH:

O God, for whom no morn arises and no evening sets, but who art revealed to us in the tender light of the dawn and the shadowy mystery of the night, we bow before thee with grateful and reverent hearts. In all things beautiful we see the infinite artistry of thy love. But we would be more sensitive and aware. We would have hearts that thrill to spring's first flutes and drums and miss not the hidden splendor of simple things. Grant unto us the wonder of child-like hearts, and may we never fail to rejoice in the love of parents, the faithfulness of friends, and the quiet heroism of the many who suffer.

Enlarge our sympathies and may our souls respond to all human anguish and all human desire. May we never forget those anywhere to whom life seems a bitter battle. So far as may be, let us bow beneath their burdens and share their pain. Sensitive to all beautiful and lovely things, may we be responsive to all human need. Let us see life through the eyes of Jesus and feel life with his great heart. Hear us for thy name's sake, Amen.

Special Materials

A MODERN PSALM

The Lord is my Creator and Companion,
He speaks to me in countless ways:
The song of a bird at daybreak,
The whistle of clean wind through the trees,
The wild rampage of white clouds,
The dancing leaves on the trees,
The singing of a little brook at night,
The droning voice of a frog in the twilight,
The mother bird as she feeds her young,
The dawn and the day's ending,
The lullaby of a mother,
The happy laughter of children—
These are but a few of His ways,
To keep me on the high road all my days.

For July 19 you might plan to have someone who has had a good deal of experience with the water ways of America to just give an appreciation of our land with its lakes and streams and the oceans that bound it on the east and the west.

For July 26 you might have four or five very brief talks, one by a man who works in the soil; another by a person who delivers milk; another by a grocer. Have them speak just a few minutes each on the abundance with which the universe provides for us the stuff of life.

August Programs

For August let us turn to the theme, *The Pillar of Truth*. Let us come to an appreciation of the church, with the view that we may appreciate it more, share in it more fully and prepare to take a more fundamental place as a part of the church in the year that lies ahead.

Themes and Materials

August 2—*A New Heart of Compassion*

Material for a Talk: (Here are some things that a talk on this theme might include.) The church has given the world a new heart of compassion. The church of Christ came into a western world where force and pitiless power were the ideals by which men lived. Love was lust; disinterested affection was weakness; revenge was glorious; forgiveness was shameful. Millions of people of all classes and culture were in practical and actual slavery. Soft indulgence of the flesh and flinty hardness of the spirit—these were not only the prevailing temper; they were the highest ideals of life the masses knew. Into the world the church brought the story of Jesus. It lived that story. Slaves found themselves kneeling by their masters while both worshipped Eternal Love. And there came into being that deep solicitude for the individual, that compassion that claims that each human soul is infinitely precious in God's sight. The full implications of that teaching are even yet not realized—but out of it has come human liberty, freedom of worship, and all the most priceless values of our civilization.

August 9—*A New Conscience*

Material for a Talk: The church has given civilization a new conscience. It has kept the soul of the world alive. Often it has seemed the church has joined the world in exploiting man. But always there has been a remnant that has kept the fire going on the else-deserted altars. And again, after a period of darkness and ignorance, the church has once more pronounced her disturbing judgment that all human institutions—government, business, education—find their end in the enrichment of the life of man. It is perhaps truly said that the church has been on the side of every evil that has dwarfed and thwarted human lives and made the pages of history sad and shameful reading, but that is only half the story. There never has been an evil up-rooted from civilization; there never has been a movement that has set burdened peoples free that has not been aided, inspired, and energized by the church of the Living God. If the church has approved war and has been responsible for some wars, it was the church that first insisted on days of peace among the battling tribes and nations. If the church defended the slavery of the black man, out of the church came Livingstone who wrought the doom of slavery. The spirit of God has been in the church.

August 16—*The Custodian of a Glorious Gospel*

Material for a Talk: The church is the custodian of a glorious gospel. It is sheer nonsense for people to talk of believing in Christ but despising the church. They never would have heard of Christ save for the church. No other institution has ever dedicated itself to lifting Christ up to the world. The church has been the channel, and still is the channel, through which life-giving water is poured upon the weary wastes of an arid world. Certainly there are beautiful and devoted Christians outside the church, but there would be none such if other men had not lived in the church and even as Christ himself loved the Church, gave themselves for it. We see some person living a fairly good life without the church and yet he does not recognize the source of his character. He lives by a source of strength provided for him and he seems to have no sense of gratitude for it nor any desire to provide something like it for his children.

August 23—*The Mission of My Church*

On this Sunday the pastor might say a few words; one of the most trusted members might be asked to say a few words and one young person from your department might add his testimony of the purpose and mission of your local church.

August 30—*The Church Around the World*

The following points might be suggestive as to the mission of the church: 1. She must seek to change the heart of the individual so that the self as a contributor to the good of all is central; 2. The church must ever be looking for ways of improving human relations; 3. The church must prepare people so that they may have a readiness for reform, for only when a people see the desirability of a reform can it be made to work; 4. The church must ever be at the job of exposing evils. Dr. Leslie Weatherhead sums it up: "The Church must wake up. She may not give directions but she ought to give direction. She will not be asked for a map; she will rightly be asked for a compass. She will not be asked to draw up legislation but she ought to be able to hold up the vision of the city of God which is not born in men's minds but 'cometh down out of heaven from God.' Trusting God does not mean doing nothing. It means hard thinking, sincere praying, inspired planning, unwearied doing, that in a new order which the breakdown of this makes possible, the will of God may be done on the earth and all his children fulfil his loving plans."

SUGGESTED HYMNS: "The Church's One Foundation," "I Love Thy Kingdom, Lord"

LITANY OF APPRECIATION FOR THE CHURCH

Leader: We come to thee with deep gratitude for the Church of the Living God—for that devoted fellowship of people who in every generation waited in prayer and meditation until divine tongues of fire descended upon them and they went forth to weave their vision into the on-going experiences of their everyday living.

People: We give thee thanks and we bless thy holy name.

Leader: For all those brave and unselfish souls who in obedience to thy call have gone forth to re-build the world; the martyrs of the Cross in all lands and times whose blood was too small a price for their devotion; for the prophets who dared to preach the good and condemn the evil; for the pioneers of political freedom; for those who have labored and into the fruits of whose labors we

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have entered, those who wrought righteousness, abolished intemperance, secured equal rights for women, took little children away from brutal toil and made play and sunshine and beauty the possession of multitudes;

People: We give our thanks to these, and bless thy holy name.

Leader: To the unfinished work of our world and to the building of thy kingdom in the hearts of men; to the world-wide work of thy church; to the establishment of justice in the world of business; to honesty in our political life; to the spread of racial brotherhood and the abolishing of wars and strife; to the building of stronger and better lives for each of us here facing thee today;

People: We pledge to give our best in building the Kingdom here on earth.

AN APPRECIATION OF THE CHURCH:

"Deep in my heart I know that the Church is of God. That in spite of human frailties, she has brought blessings untold to all generations including my own. That she has made my community and my country a better place in which to live, to work, to establish a home, and to rear my children. That I would not want to live or die in a land where no church spires point its people heavenward. I also know that the Church continues to live triumphantly even when men and nations reject her by indifference or open hostility. In this knowledge I gladly give myself to my Church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer, and devoted service."

DR. WILLIAM BODDY

Special Worship Suggestions

On August 2 you might have someone speak of the growing compassion through the world as expressed in missions, in child care, in hospitals and in all phases of living. This talk might be concluded by these words: "Christian compassion touched art, which ceased to glorify war and exalted a mother and her child. It touched government and the common man was discovered. It laid its hand upon marriage, and the Christian home came into being. It threw its light upon the tomb, and men looked through their tears and beyond the sunset saw the dawn of another day."

On August 9 you might have a Christian lawyer tell something of the growth of the sense of right and wrong through the generations.

On August 16 someone might present an appreciation of the Bible.

On August 23 a group of young people might point out some of the specific things they are going to try to do for their church in the near future—ways in which you could improve your youth program the coming year, things you could do beyond your church in the name of your church.

On August 30 it might be possible to have someone who has had a share in the world task of the church in missions to bring you a brief message regarding the awakening of the church in all lands around the world.

What's Happening

❖ THE JOHN MILTON SOCIETY for the Blind announces the designation of Oliver R. Williamson as acting general secretary to succeed the late Dr. Lewis B. Chamberlain. Mr. Williamson was publisher and managing editor of *The Continent*, a Presbyterian weekly periodical, and latterly director of promotion and of production for the Presbyterian Board of Christian Education.

The publications of the John Milton Society are provided without charge to the recipient. The two monthly magazines include Sunday school lesson material, besides a variety of articles and verse. The work depends largely on contributions from individuals, Sunday schools and other church groups.

❖ Two one-act plays, "Dawn in the West" and "One for All," both by Helen L. Willcox, are offered free in quantities to religious education departments of denominations or to councils of federations of churches or of religious education, by the Church Committee for China Relief, 105 East 22nd St., New York City. These plays were formerly sold at 10c and 25c a copy and have proved to be of high quality. They are designed for young people's groups and dramatize life in China and the spirit in which the Chinese people have met Japanese aggression. They are now offered, without charge except for postage, for wide use by young people's groups. "Dawn in the West" has eight characters; and "One for All" has six.

Personal Notes

❖ DR. ERROI T. ELLIOTT, pastor of the First Friends Church of Indianapolis, and chairman of the Board of Christian Education of the Five Years Meeting of Friends in America, was recently elected president of Penn College of Oskaloosa, Iowa. Dr. Elliott has also served as field secretary of the Five Years Meeting of Friends.

❖ DR. J. S. ARMENTROUT, Director of Leadership Education of the Presbyterian Board of Christian Education, is serving as Acting Dean at the Presbyterian College of Christian Education in Chicago. He has a temporary status, being on loan from the Board, to assist President Sawyer in integrating the educational program and policy of the College with that of the neighboring Presbyterian Theological Seminary.

❖ MR. G. ALVIN WILSON has resigned as Manager of Conference Point Camp at Lake Geneva, Wisconsin, because of increased duties as Business Manager of the Oak Park, Illinois, High School. The new manager is Mr. R. H. Gocker, also of the Oak Park High School, who is acquainted with the work at the Camp.

❖ MR. NORMAN H. ABBOTT, Manager of the Geneva Point Camp on Lake Winnepesaukee, New Hampshire, has been appointed Director of the Boston University

Bureau of Appointments, where he will have supervision of the entire University placement service. He will continue his summer work at the Camp.

❖ MR. R. STANLEY KENDIG, formerly with the Connecticut Council of Churches and Religious Education has become Director for U.S.O. Service to Industrial Communities in Massachusetts and Rhode Island. His work is that of recruiting, training and supervising volunteer leaders for this type of work. His headquarters are in Boston.

❖ MISS JENNIE M. DOIDGE has accepted an invitation to become Associate Secretary of the World's Sunday School Association, to begin her service in September. She is to have charge of certain projects which could not otherwise be carried out because of the small staff. Miss Doidge was on the staff of the Ramsey County, Minnesota Sunday School Association from 1925-39 in varied relationships. During the past year she has been doing special work for the Danforth Foundation, especially with college students. She was one of the delegates to the Amsterdam Youth Conference in 1939.

❖ DR. FORREST L. KNAPP left in April for a four-months' tour of South America which will take him to most of the Latin American countries. The trip is being made almost entirely by airplane, leaving most of the period available for study and service. In each country he will have individual and group conferences with "key" persons and will visit typical examples of work being carried on.

State and County Council Happening

❖ THE CHRISTIAN YOUTH COUNCIL which directs the Youth Division of the New York Federation of Churches has recently completed reorganization and launched a new program. Dr. Campbell Wyckoff is the new director of the Council and the Youth Division of the Federation. The plans of the Council call for coordinated work for entertainment of foreign students, a summer conference held each weekend to accommodate working young people, a study of youth work and active cooperation in current studies for a just and durable peace.

United Christian Youth Movement Regional Planning Conferences

July 18-21, SOUTHERN Conference, Lake Junaluska, North Carolina. Theme: "Planning Interdenominational Youth Work in the South."

July 23-26, ROCKY MOUNTAIN Conference, Geneva Glen, Colorado. Theme, "The Christian Charter for World Order."

August 17-29, EASTERN Conference, Winnepesaukee, New Hampshire. Theme, "The Christian Charter for Reconstruction." Special seminar on "Design for a Christian World Order."

August 24-September 5, CENTRAL Conference, Lake Geneva, Wisconsin. Theme, "A

Clinic for Youth Action." Special seminar on "Design for a Christian World Order."

Write to your denominational or interdenominational headquarters or to Ivan M. Gould, 203 North Wabash Avenue, Chicago, Illinois. (See announcement on inside front cover.)

United Christian Adult Movement Regional Conferences

July 6-11, WESTERN GREAT LAKES, Oakwood Park, Lake Wawasee, Indiana. Director, Rev. J. Burt Bouwman, 112 East Allegan Street, Lansing, Michigan.

July 15-24, NORTHEASTERN, East Northfield, Massachusetts. Director, Dr. John L. Loringier, 14 Beacon Street, Boston, Massachusetts.

July 27-August 2, ROCKY MOUNTAIN, Geneva Glen Camp, Indian Hill, Colorado. Director, Dr. T. Raymond Allston, 212 Patterson Bldg., Omaha, Nebraska.

August 3-8, FRONTENAC, Methodist Campus, Frontenac, Minnesota. Director, Miss Mary C. Smith, Room 212, 914 Marquette Avenue, Minneapolis, Minnesota.

August 10-15, CENTRAL ATLANTIC, Bridgewater College, Bridgewater, Virginia. Director, Mr. S. J. Patterson, Jr., Presbyterian Bldg., Richmond, Virginia.

August 21-28, EASTERN GREAT LAKES, Whiteby College, Ontario, Canada. Director, Dr. Manson Doyle, 299 Queen Street, West, Toronto 2, Ontario, Canada.

State Conferences

June, SOUTHERN CALIFORNIA. (Tentative)
August 16-22, PENNSYLVANIA, Juniata College, Huntingdon, Pennsylvania. Director, Mr. Ira C. Sassaman, Yeagertown, Pennsylvania.

(For adult work features in conferences in Oregon, Missouri, and New Jersey, write the state council secretary.)

Coming Events

Meetings of Interest to Leaders in Religious Education

JUNE

4

General Synod, the Board of Education, Reformed Church in America, Albany, New York.

8-12

Annual Convention of Baptist Churches of Ontario and Quebec, Hamilton, Ontario.

10-12

Regional Conference on Parish Education, United Lutheran Church in America, Eastern Synods, Biglerville, Pennsylvania.

10-14

Sunday School Congress, National Baptist Convention of America, Oklahoma City, Oklahoma.

10-16

Annual Conference, Church of the Brethren, Richmond, Virginia.

16

Semi-annual Meeting of the New York State Council of Churches, Syracuse.

16-17

Regional Conference on Parish Education, United Lutheran Church in America, Midwest Synods, Chicago, Illinois.

- 17-19 Indiana State Convention, Purdue University.
- 18-25 General Council, Congregational Christian Churches, University of New Hampshire, Durham.
- 18-25 National Council of the Pilgrim Fellowship, Deering Community Center, Hillsboro, New York.
- 22-29 Moravian Youth Conference, Cheatek, Wisconsin.
- 23-24 Meeting of the Parish and Church School Board, United Lutheran Church in America.
- 23-28 National Baptist S.S. and D.T.W. Congress of America.
- 24-July 1 General Synod, Evangelical and Reformed Church, Cincinnati, Ohio.
- 26-27 Annual Meeting of the Board of Religious Education, Baptist Convention of Ontario and Quebec, Toronto.
- 28-July 3 Association of Council Secretaries, Lake Geneva, Wisconsin.

JULY

- 5-11 Adult Regional Conference, Lake Wawasee, Indiana.
- 6-10 National Young People's Union of the United Church of Canada, Albert College, Belleville, Ontario.
- 14-17 African Methodist Episcopal Ninth Connec-tional Young People's Congress and Fourth Assembly of the Richard Allen Youth Council and Boy Scout Movement, Nashville, Tennessee.
- 15-24 Northfield Conference of Religious Education, Northfield, Massachusetts.
- 16-20 Presbyterian U. S. Superintendents' Conference, Montreat, North Carolina.
- 20-Aug. 1 Winnepesaukee Summer School of Religious Education, Lake Winnepesaukee, New Hampshire.
- 21-30 Presbyterian U. S. Leadership School, Montreat, North Carolina.
- 27-31 Missouri Council Officers' Camp.
- 27-Aug. 8 Wooster Training School (Presbyterian U.S.A.), Wooster, Ohio.
- 28-Aug. 2 International Convention of the Disciples of Christ, Grand Rapids, Michigan.
- 30-Aug. 7 Presbyterian U. S. Leadership School for Young People, Montreat, North Carolina.

Films for Church Use

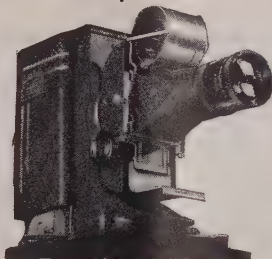
Evaluations by the Committee on Visual Education of the International Council of Religious Education

Sign of the Cross—(2 hrs.) 16 mm. Sound. Rental \$20.00.

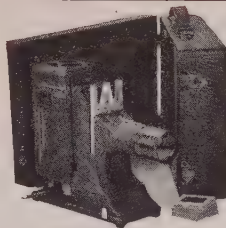
Cecil B. DeMille's tense drama centering in the persecution of the early Christians in Rome under Nero. The climax is reached in the conversion of a Roman prefect who goes to his death in the arena with the Christian girl he loves (though the conversion of the prefect is not so convincingly motivated as it might be). Scenes showing the debauchery of Roman nobility are perhaps overdrawn.

Although lacking in comic relief, the film is suitable for recreational programs. As a faithful document of the life and sufferings of the early Christians it may be used in inspirational services to develop appreciation for our Christian heritage.

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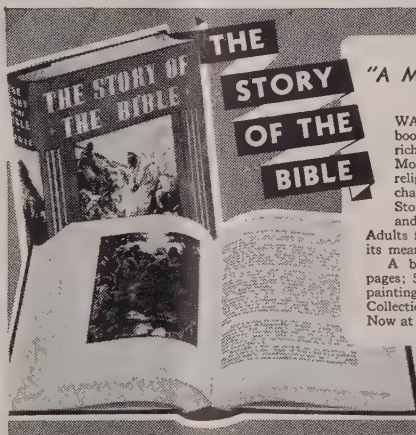
MODEL AK
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For mature audiences only.
Rating: *Content*: Good; *Technical quality*: EXCELLENT

John Doe: Citizen—1 reel (15 min.)
Silent. Rental, \$2.00.

A drama presenting the need for public spirited citizens to use the ballot to combat corrupt political rings. John Doe has difficulty in getting signatures to a petition for repair of a sea wall until a child is drowned because of the disrepair. Roused, the voters "turn the rascals out." All characters are "types," and the drama moves a bit slowly.

However, it may prove useful in young people's and adult groups in promoting discussion on the responsibilities of Christian citizenship in a democracy, or in promoting a study of civic affairs.

Rating: *Content*: FAIR; *Technical Quality*: Good.

Available from: Brandon Films, Inc., 1600 Broadway, New York, N.Y.

Gray's Elegy—2 reels (20 min.) 16 mm.
Sound. \$2.00.

Scenes associated with the life of Thomas Gray and the setting in which he wrote his "Elegy Written in a Country Churchyard." Includes St. Giles Church in Buckinghamshire, England, Gray's home, the churchyard, and Cambridge University where Gray studied. The reading of the Elegy is illustrated with appropriate scenes. It may be used in a worship setting to provide a period of inspiration and meditation. Usable with groups of junior high age and up, for Sunday school worship, young people's meetings and Sunday evening services.

Rating: *Content*: Good; *Technical quality*: FAIR.

Available from: Bell & Howell, 1801 Larchmont Ave., Chicago, Ill.

All films available through denominational publishing agencies and book stores having membership in The Religious Film Association.

(If you do not know the location of your nearest denominational store write The Religious Film Association, Inc., 297 Fourth Avenue, New York, N.Y.)

Current Feature Films



About Face (UA) Joe Sawyer, Wm. Tracy. *Farce*. More adventures of precocious draftee Doubleday and his dim-witted nemesis, Sergeant Ames. . . . A disappointing follow-up of its clever, original predecessors (*Tanks a Million* and *Hay Foot*), this is at times unpleasant, throughout forced, repetitious.

Always in My Heart (War.) Kay Francis, Walter Huston, F. Thomas, Gloria Warren. *Drama*, with musical interludes, concerning plan of ex-convict to efface himself yet watch over welfare of growing children. . . . Dramatic portions are stilted, heavy handed, but musical sequences, particularly songs by young Gloria Warren, are pleasant. For the most part, entertaining. **M, Y**

America's New Army (The March of Time) *Illustrated* exposition of present army set-up, showing plan of command, different phases of organization employed, supply activity, etc. . . . Content to be merely explanatory, not declamatory; this is graphic, informative. **M, Y, C**

The Argentine Question (The March of Time) *News-commentary* on current trends, economic and political, in Argentina, with narration by native setting forth reasons for attitude on foreign affairs. . . . Contains effective sequences showing different social strata, industrial activity, etc. Presented with less bias than many of series, this is colorful, informative. **M, Y, C**

Call Out the Marines (RKO) Edmund Lowe, Victor McLaglan. *Farce* built around off-duty escapades of two middle-aged sergeants who re-enlist to help train recruits. . . . No story to speak of, and little else to recommend it. *Inane*.

***The Courtship of Andy Hardy** (MGM) Fay Holden, Donna Reed, Mickey Rooney, Lewis Stone. *Comedy* in Hardy Family series, with Andy responding to his father's plea that he befriend wallflower daughter of warring parents, Marion re-learning old values, etc. . . . More a chronicle of activities of entire family than of Andy alone, this lives up to homely, everyday, humorous quality of predecessors. One sequence has the judge pointing out to Andy, with object lesson at hand, the evils of drink. *Good*. **M, Y, C**

Go West, Young Lady (Col.) Glenn Ford, Charlie Ruggles, Penny Singleton. *Comedy*, with a frontier setting, chronicling adventures of a girl who comes west to live with uncle, helps outwit bad men. . . . A good cast in a typically routine plot, with comedy sequences doing little to enliven it. *Harmless but ineffectual*. **M, Y**

H. V. Kaltenborn Edits the News. *Illustrated* answers by commentator to questions previously submitted by members of audiences. A weekly release. . . . Possibility of giving graphic prominence to specific opinions of commentator—for instance, recent issue heaped frightening scorn on labor's refusal to "cooperate." *Pseudo-authority on sundry affairs*. **M**

The Invaders (British film; Col. release) Glynnis Johns, Leslie Howard, L. Olivier, Eric Portman, Anton Walbrook. *Melodrama*. Episodes in trek through Canada of group of nazis in effort to escape after their submarine has been destroyed near shore of Hudson Bay, until all have met death or cap-

ture. . . . A tense, thrilling tale, with some portions (particularly those in Hutterite settlement) setting forth essential meaning of democracy, but marred in over-all effect because nazis are made so unrelievedly brutal as to be unconvincing. A good cast. *An exciting narrative*. **M, Y**

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Joan of Paris (RKO) Laird Cregar, Alex. Granach, Paul Henreid, Thos. Mitchell, Michele Morgan, May Robson. *Melodrama*, with gestapo relentlessly trailing members of wrecked British plane who come to Paris to seek aid from underground movement, in order to learn secrets of that movement. . . . A "chase" film from first to last, with suspense effectively created, honoring courage and sacrifice of French underground workers under nazi occupation. Somewhat unconvincing at times, but for the most part exciting melodrama. **M**

Juke Box Jenny (Univ.) H. Hilliard, Ken Murray. *Musical*, with various orchestras and entertainers interspersed in a tale of swing versus "the classics," with juke-box coverage as deciding factor. . . . A routine, amateurish plot, with repetitious "acts" and routine jokes—created hastily for the "juke box" trade. *More of the same*. **Y**

The Jungle Book (UA) Joseph Calleia, Rosemary De Camp, Sabu. *Adventure*, based on Kipling tale of the boy reared by wolves to love and understand the jungle animals, and of his effort to live with human beings, an effort that ends in disappointment. . . . First part has exciting, convincing shots in technicolor of animals in native habitat, but later portions go overboard, become artificial and tedious—particularly those dealing with the buried city and with the jungle fire. *As pure fantasy, passable but over-long*. **M, Y**

The Kid Glove Killer (MGM) Van Heflin, Marsha Hunt. *Detective*. Efforts of a young chemist in modern crime laboratory to unravel strands in murder of the mayor and to solve the tie-up of city hall with underworld. . . . Not a "whodunit"—for we know beforehand—but an informative setting forth of the almost miraculous work of scientific crime detection, made entertaining by means of a story interesting in itself and well presented. **M, Y**

King's Row (War.) Chas. Coburn, Robt. Cummings, Betty Field, Claude Rains, Ronald Reagan, Ann Sheridan. *Drama* based on tragedies in certain families in a small town—tragedy lifted eventually by one who goes

thence, returns to apply knowledge of psychiatry to problems. . . . A superb example of adaptation of material sordid in its original form in novel to constructive drama on screen. *Adult in interpretation, ably presented*, with effective photography and score. **M**

My Favorite Blonde (Par.) Madeleine Carroll, Bob Hope. *Farce-melodrama*. A vaudeville performer finds himself the unwilling abettor of scheme of girl, a British spy, to deliver secret flight plans to waiting agents on Pacific coast. . . . Plot structure with its too frequent gaps doesn't bear close analysis, and whole thing is highly improbable. What matters, however, is the fun, of which there is plenty for Hope fans. **M, Y**

Paris Calling (Univ.) Elizabeth Bergner, Basil Rathbone, Randolph Scott. *Melodrama* built around underground activities in Paris after German invasion, its hero an American in R.A.F. who has been forced down behind enemy lines. . . . Although plot is interesting and timely, the action somehow does not quite come through smoothly, with loose ends that are never resolved and a fortunate, implausible finish. *A good story lost in the telling*. **M**

Saboteur (Univ.) Alan Baxter, R. Cummings, Otto Kruger, Priscilla Lane. *Melodrama*. Young aircraft worker accused of sabotage eludes police, sets out on weird endeavors to uncover spy ring himself, bring real culprits to bay. . . . Although directed by creator of previous exciting chase melodramas (*Hitchcock*), this lacks real suspense and leaves many holes in plot—perhaps because it must pause often for declamations on democracy, etc. *Routine spy melodrama*. **M, Y**

Steel against the Sky (War.) Lloyd Nolan. *Melodrama* about men working on construction of San Francisco bridge. . . . Hopelessly hackneyed plot, awkwardly presented. *Unconvincing*.

To the Shores of Tripoli (Fox) M. O'Hara, John Payne, Randolph Scott. *Drama* glorifying marine corps; its story the old one of the cocky youth finally convinced of patriotic duty by sergeant, pal of his father in World War I. . . . In technicolor, this presents a gleaming panorama of marines on the march, banners flying, with stirring martial music. *A trite, adolescent tale, designed to arouse ardor for the marine corps*. **M, Y**

The Turtles of Tahiti (RKO) Peggy Drake, Jon Hall, C. Laughton, A. Reynolds. *Comedy* of everyday life in the household of a happy-go-lucky, ingratiating family long settled on the island of Tahiti. . . . A delightful film in which character plays the chief part. Long in telling, whimsical, a pleasant deviation from usual film material. Based on Nordhoff-Hall story, "Out of Gas." *Diverting*. **M, Y, C**

Woman of the Year (MGM) Fay Bainter, Katharine Hepburn, Spencer Tracy, Minor Watson. *Comedy* arising when down-to-earth sports writer marries successful political columnist, endeavors to persuade her to add home-making to her activities. . . . Expertly written and interpreted by clever camera work, this is superior to usual—and frequent—marital comedy. Despite rather trite slapstick ending, film is good satirical fun. **M**

Graded Curriculum and General Program Materials

Published from January 15 to April 15, 1942

THIS list will reach you as you begin planning for your summer and fall programs. Announcing publications dealing with a wide variety of subjects, very soon after they are made available, it will enable you to take into account the current materials coming from many publishing houses.

The Department of Research, editors, and publishers cooperate in presenting these lists of new materials. The first list appeared in the December 1938 *Journal*, with others following quarterly in the March, June, and September numbers. Back issues of the *Journal* are available at 15 cents.

I. Religious Education of Children

A. Beginners

GRADED LESSON SERIES. Year II, Part 7. Elizabeth Cringan Gardner, *God the Father, and His Children*. Beginners' Bible Stories, 13 four-page leaflets, \$.16. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1942.

B. Primary Children

BETHANY GRADED LESSON SERIES. Second Year, Spring Quarter. Nan F. Heflin, *Everything Beautiful in Its Time, Our Church at Work in Africa, Stories of David*. Primary Bible Leaflets, 13 four-page leaflets, \$.12. Primary Teacher's Quarterly, 144 p., \$.35. A Message to Parents, \$.25 a dozen. Activity Materials, \$.12 a set. Picture set, \$1.00. St. Louis, Christian Board of Publication, 1942.

GRADED LESSON SERIES. Year I, Part 3. Gertrude McIntosh, *God the Loving Father*. Primary Bible Lessons, 13 four-page leaflets, \$.16. Primary Handwork Booklet, 15 p., \$.10. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1942.

GRADED PRIMARY SERIES. Vol. 4, No. 3. Unit VI, *Why We Have Easter*. Unit VII, *Pleasing God at Home*. Unit VIII, *Learning to Know God Our Friend*. Primary Bible Leaflets, 13 four-page leaflets, \$.15. Primary Handwork Set, \$.12. Kansas City, Missouri, Nazarene Publishing House, 1942.

*PRATT, ALICE DAY. *Animal Babies*. Illustrated Story Book, 148 p., cloth, \$1.50. Chapman, Violet L. Teacher's Guide, 84 p., \$.75. Boston, Beacon Press, 1941.

Stories for six- and seven-year-olds showing the wonder of the plan whereby animals are born with an instinct for certain acts, the mystery of birth, and ways of growing and learning. The teacher's guide suggests resource materials, projects, and gives detailed help for each unit.

C. Primary Children, Juniors

*KLABER, FLORENCE W. *Joseph*. The Story of Twelve Brothers. Juvenile Volume, cloth, \$1.00. Guide for Teachers, 30 p., \$.15. Boston, Beacon Press, 1941.

The juvenile volume interprets the Joseph story as an ethical tale. It is illustrated. The leader's guide gives suggestions for presentation of the story, including directions for the creating of plays. For six- to nine-year-olds.

* Printed during earlier period.

*STEVENS, BERTHA. *How Miracles Abound*. Leaflets, \$.85 per set. Leader's Book, 200 p., cloth, \$1.85. Boston, Beacon Press, 1941.

Gives information concerning ten objects, such as the star, a magnet, and a flower, thus revealing the wonder of them. Includes suggestions as to poetry, activities, and resource materials. The leaflets are for children from six to nine.

D. Juniors

GRADED LESSON SERIES. Year I, Part 3. Mary Eadie, *Living God's Way*. Junior Bible Leaflets, 13 four-page leaflets, \$.15. Teacher's Book, 96 p., \$.25. Toronto, United Church Publishing House, 1942.

JUNIOR BIBLE SCHOOL WORKBOOK SERIES. Vol. 4, No. 3. Elizabeth D. Hodges. Unit IV, *Jesus, Our Friend and Hero* (continued). Kansas City, Missouri, Nazarene Publishing House, 1942. \$.15.

E. Leaders

Evangelism of Children. Chicago. International Council of Religious Education; and New York, Federal Council of Churches, 1942. 32 p. \$.10.

Developed under headings such as the following: the nature of the child, the part of the teacher, how children learn, evangelism in the home and church, our unreached children, and a graded program of evangelism.

II. Religious Education of Young People

A. Intermediates

GRADED LESSON SERIES. Year I, Part 3. Margaret Govan and John Hoyle, *The Church Carries On*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1942.

B. Intermediates, Seniors

*GRIFFITHS, LOUISE BENCKENSTEIN. *Brothertown*. New York, Friendship Press, 1941. 127 p. Cloth, \$1.00; paper, \$.60.

Reading book to supplement the leader's course, *Living Together in Today's World*. Stories deal with five areas of life: family, community, government, Christian patriotism, and world order. For junior high school age.

JACOB, CAROLINE NICHOLSON. *Scholars of Judah*. Philadelphia, Friends General Conference; 1515 Cherry Street, 1942. 157 p. Cloth, \$1.00.

Connected stories of the writers of the Old Testament, showing four periods in the history of Hebrew people. A "From Story to Bible" section, following each of the four divisions, gives reference and study material.

C. Leaders—Intermediates, Seniors

*GRIFFITHS, LOUISE BENCKENSTEIN. *Living Together in Today's World*. New York, Friendship Press, 1941. 120 p. \$.50.

Material for use with *Brothertown*, to guide leader in bringing group to real experience of democratic living.

Hi-Y Rituals. For Leaders, Officers, and Supervisors of Hi-Y Clubs. New York, Association Press, 1942. 31 p. \$.20.

Includes suggestions for building a ritual, and samples of such rituals as the following: chapter or club induction, Hi-Y opening ceremony, affirmation of the Hi-Y purpose and platform, and installation of officers.

The New Hi-Y Tool Chest. A Manual for Leaders and Officers of Hi-Y Clubs. New York, Association Press, 1942. 96 p. \$.60.

This manual for leaders includes sections on: history of the Hi-Y, organization and administration, leadership, relationships, and club program. The appendix includes such as a sample constitution, membership application, and interest finders.

D. Seniors

GRADED LESSON SERIES. Year I, Part 3. J. Russell Harris, *How the Bible Came to Be*. Student's Book, 56 p., \$.15. Teacher's Book, 88 p., \$.25. Toronto, United Church Publishing House, 1942.

III. Religious Education of Young People, Adults

EASTMAN, FRED. *Prexy and Son*. Boston, Baker's Plays, 1942. 126 p. Royalty, \$25.00. \$.75.

Deals with the clash between a college president, his son, the board of trustees and a young professor who wants to reorganize the school, making himself president. For advanced high school, college and little theatre groups.

LANDIS, BENSON Y., compiler. *American Rural Life—A Christian Concern*. Philadelphia, Department of Social Education and Action, Board of Christian Education of the Presbyterian Church in the U.S.A., 1942. 48 p. \$.25.

Four-period discussion guide, dealing with: The Rural Community; Problems and Opportunities; Constructive Forces; and What Should the Church Contribute? Includes worship material, suggestions for study and action, and a reference list.

MOORE, GEORGE VOIERS, *The Art of Church Membership*. St. Louis, Bethany Press, 1942. 96 p. \$.35.

Study of the church, its nature, history, and work. One chapter devoted to Disciples of Christ. Designed for use both as a reading book and study text.

IV. General

A. Drama

PAUL, DORIS A. and FULLER, ESTHER MARY. *Of Such Is the Kingdom*. Philadelphia, Christian Education Press, Evangelical and Reformed Church, 1942. 24 p. \$.25.

Service in art and song suitable for Children's Day, Rally Day and other occasions. Story of Jesus' childhood and youth told by narrators, verse speaking groups, and choirs, and in pictures projected on a screen or posed. For from beginners to adults.

B. Family, Parenthood

Christian Family Week. Chicago, International Council of Religious Education; New York, Federal Council of Churches; New

(Continued on page 39)

Christian Education Bibliography

Selected Books and Articles of 1941

THIS is the ninth in this series of bibliographies, covering the period from 1931 through 1941, presented by the Department of Research of the International Council. This year, sixty-one leaders in this field have assisted in selecting the 22 books and 39 articles, published during 1941, which are included in this bibliography. Their choices were made upon the basis of a set of criteria in accord with progressive trends in Christian education.

As heretofore, the following types of publications have not been included: curriculum units or courses and more elementary leadership education material known as First Series texts or references (regularly listed quarterly in the September, December, March and June issues of the *Journal*, beginning with the December 1938 number); generally, articles not indexed in the commonly used library indexes; and denominational and International Council bulletins and pamphlets. Lists of the latter may be secured easily from the headquarters of these organizations.

Complete sets of this series of bibliographies might well be kept on file for ready reference by such persons as the following: teachers, administrators, pastors, directors of religious education, and students; local church school librarians; and librarians in universities and seminaries.

This is the fifth annual supplement to the Department of Research's pamphlet, *Christian Religious Education Bibliography*, a cumulative list for the period from 1931 through 1936. The latter is available at 15 cents per copy, cash with order, from the International Council of Religious Education, 203 North Wabash Avenue, Chicago. Available also are the annual bibliographies from 1937 on. The Business Department will send a price list up request.

Other bibliographies for 1941 are noted in footnotes.^{1, 2}

I. General References

A. History, Progress, Principles

1. BAINTON, ROLAND H. *The Church of Our Fathers*. New York, Charles Scribner's Sons, 1941. 248 p. \$2.50.

Story of the Christian church simply told. Written primarily for young readers, it is instructive for their elders as well. Quaint and authentic illustrations materially increase its value.

2. BRIGHTMAN, EDGAR SHEFFIELD. "Are Christian Non-Drinkers too

¹ *Outstanding Religious Books May 1, 1940-May 1, 1941*. Chosen by Book Selection Committee of the American Library Association. 5 p. Mimeographed. (May be secured from Miss Julia Killian, College of St. Elizabeth, Convent Station, New Jersey.) New list will be available soon.

² "Sixty Educational Books of 1941," *The Journal of the National Education Association*, April 1942.

Meek?" *Christian Century*, 58: 1204-06, October 1, 1941.

"A theory of Christian drinking is sadly needed. My own is very brief: Christian drinking should not be." The article gives a basis for this faith which, unfortunately, is much needed.

3. *Christian Education and World Evangelization*. Official Report of the International Congress on Christian Education, Mexico, D. F., Mexico, July 16-20, 1941. New York, World's Sunday School Association, 1941. 144 p. \$5.00.

World Sunday School Association is at work in many lands putting the ecumenical idea to the test of gradually widening operation. This report marks another landmark in this on-going venture in world Christian unity.

4. COLE, STEWART G. "Intercultural Education." *Religious Education*, 36:131-45, July-September 1941.

Analyzes the cultural diversity in the United States and some of the consequences to personal character, and gives suggestions as to what the church and school should be attempting to do in the matter.

5. HARKNESS, GEORGIA. "Theology in Religious Education." *Journal of Religion*, 21:109-23, April 1941.

Theological implications of the philosophy of progressive religious education and the resulting conflicts with the new orthodoxy.

6. MYERS, A. J. WILLIAM. *Religion for Today*. New York, Association Press, 1941. 234 p. \$2.00.

Presents the modern scientific view of the world as reconcilable with a theistic philosophy; surveys the social scene as defining the ethical task of the church; sharply contrasts what is conceived to be a tenable progressive theory of religious education with traditional theories and methods.

7. SMITH, H. SHELTON. *Faith and Nurture*. New York, Charles Scribner's Sons, 1941. 220 p. \$2.00.

The author believes that Christian education faces a crisis in its theological background and must either merely re-affirm its faith in the liberal theological position that it has held hitherto or re-think its theological base in terms of recent trends in Christian thinking.

B. Curriculum and Methods

8. EASTMAN, FRED. "The Present State of Religious Drama." *Christian Century*, 58:286-87, February 26, 1941.

Report of a study of 364 churches "to discover the nature, extent and trends in religious drama in the United States." Contains facts, criticisms and suggestions and reveals trends of significance to religious educators.

9. ELLIOTT, HARRISON S. "Religion in the Educational Experience of Children and Youth." A Syllabus. *Religious Education*, 36:195-211, October-December 1941.

A thorough syllabus for groups considering this important question.

10. FRITZ, DOROTHY B. "What Do You Mean—Stewardship Education?" *International Journal of Religious Education*, 17:12-13, March 1941.

Gives examples from practices of many

churches as to ways in which each member of the church family may be made a contributing partner in time, talent, and income.

11. HART, HORNNELL. *New Gateways to Creative Living*. Nashville, Abingdon-Cokesbury Press, 1941. 197 p. \$1.75.

Author's thesis is that the universe is creative and man may be creative as he learns to work with the energies of the universe. Outlines new experiments for securing techniques for joyous creative living.

12. LANKARD, FRANK GLENN. *The Bible Speaks to Our Generation*. New York, Oxford University Press, 1941. 201 p. \$2.00.

Presentation of the Bible as a natural and necessary source in current living. Professional leaders, parents, youth, and church-school leaders will find this book wholesome and helpful.

13. LOTZ, PHILIP HENRY. *The Altar Hour*. St. Louis, Christian Board of Publication, 1941. 287 p. \$2.00.

Useful as resource book, but significant aid to the inexperienced in planning worship programs. Includes wide variety of programs, a number of which center about art. Its arrangement makes the material readily accessible.

14. MUNRO, HARRY C. "Differences Between an Argument and a Discussion." *International Journal of Religious Education*, 18:12-13, 36, November 1941. In reprint form 5 cents each.

In chart form, outlines the differences between argument and discussion. Gives suggestions for achieving the most worth-while group thinking.

15. OWNBEY, RICHARD L. *Evangelism in Christian Education*. Nashville, Abingdon-Cokesbury Press, 1941. 160 p. \$6.00.

Carries evangelism through the history of the church, treats the evangelistic message, and shows how evangelism must and can operate in Christian education. Then deals with methods for juniors, youth, and older young people and adults.

16. SMITH, J. M. P. Revised by William A. Irwin. *The Prophets and Their Times*. Chicago, University of Chicago Press, 1941. 342 p. \$2.50.

Shows place of prophets as they dealt with political and social problems of their times. Is particularly significant now when again authoritarianism threatens religious progress.

17. SOARES, THEODORE GERALD. *The Origins of the Bible*. New York, Harper and Brothers, 1941. 277 p. \$2.50.

Tells in story form, often using conversational style, the most modern theory of how the parts of the Bible were written and put together. Lack of footnotes makes it readable.

18. SULLIVAN, DOROTHEA, editor. *The Practice of Group Work*. New York, Association Press, 1941. 230 p. \$2.00.

Describes group work as it is being carried on in 19 widely differing situations. Includes chapter on criteria for judging just what and where progress has occurred.

19. WELTY, IVAN. "Haywire Dramatics." *International Journal of Religious Education*

ligious Education, 18:14-15, September 1941.

Gives countless practical suggestions for giving plays and for creating and building up a collection of properties—including lighting equipment, scenery and costumes—which even the church with the most limited budget will find helpful.

C. Leadership

20. BRAUN, THEODORE C. "Learning to Use Visual Aids." *International Journal of Religious Education*, 18:15, 37, November 1941.

Cautions that few visual aids have instructional value in themselves, but says that because of untold possibilities in this field leaders need guidance. Indicates provisions being made to meet this need.

21. STOLZ, KARL RUF. *Pastoral Psychology*. Nashville, Abingdon-Cokesbury Press, 1941. 284 p. \$2.50. Revised edition.

Practical manual for the modern pastor in one of his most exacting and fruitful functions; scientific but non-technical. Revision of the author's 1932 publication, supplying supplementary materials.

22. VEI, RAYMOND M. "Recreation Leaders Learn How." *International Journal of Religious Education*, 18:13, 33, December 1941.

Tells how Harrisburg, Pennsylvania, is lifting the level of Christian recreation in church, community and army groups through an annual Recreational Institute and monthly meetings. Decidedly worth duplicating in other communities.

D. The Church and Church School

23. SMITHER, ETHEL L. "What We Can Expect of the Sunday School." *International Journal of Religious Education*, 18:10-11, 18, November 1941.

Shows how too much is made of limitations of the Sunday school's program, and then reviews positive values that they are realizing and should be expected to achieve increasingly.

24. SWIFT, ARTHUR L., JR. *Make Your Agency More Effective*. New York, Association Press, 1941. 322 p. \$3.00.

Guide for making institutional self-studies accurately at the lowest possible cost, and for interpreting the findings.

25. TRALLE, HENRY EDWARD. "Progress in Building for Religious Education." *Religious Education*, 36: 28-34, January-March 1941.

"Utility is the basis of all design." Considers materials, educational features, decoration, seating, floors and many other features. A "must" article for builders and those improving church plants.

E. Vacation and Weekday Church Schools

26. BRADSHAW, EMERSON O. "Eighty Hours More for Teaching Religion." *Religious Education*, 36: 220-28, October-December 1941.

Describes Chicago plan of giving high-school students credit for two hours of religious education in church on released time. The experiment is carried on in one high school.

27. CLOWES, AMY AND DAY, NELLIE. "Religious Education Texts: Elementary School Level" and "High School Level," respectively. *Religious Education*, 36:102-11, April-June 1941.

Annotates weekday texts published both interdenominationally and denominationally, and in-

cludes personal evaluations for the elementary texts.

28. DAVIS, MARY DABNEY. *Weekday Classes in Religious Education Conducted on Released School Time for Public-School Pupils*. United States Office of Education Bulletin 1941, No. 3. Washington, D.C., United States Government Printing Office, 1941. 66 p. \$.10.

Study of the spread of the weekday church school movement in the United States, giving information on legal authorization, organization and administration, number of pupils, schedules, other significant data.

29. PLUMMER, WINNIE. "Training Teachers for Weekday Church Schools." *International Journal of Religious Education*, 17:9-10, July-August 1941.

Tells how one city initiated week-day work with a trained director and volunteer helpers who were given "in-service" training in study and evaluation sessions, with the week-day schools serving as laboratories, as they shared teaching and other responsibilities.

30. SKINNER, MARY E. "The Vacation School in a Country Church." *International Journal of Religious Education*, 17:8-10, March 1941.

Considers the following, in showing how country vacation schools may increase church loyalty, widen horizons, and make religion an every-day experience: accommodations, materials, and relating plans to actual situations.

31. WOLCOTT, DOROTHEA K. "Week-day Religious Education." *Religious Education*, 36:94-101, April-June 1941.

Appraises current weekday church school work on released time: pointing out many advantages, especially its relevancy to needs stated by the 1939 White House Conference on Children in a Democracy; also formulating unsolved problems.

F. The Community, the State, Religious Education and Public Education

32. BOWER, WILLIAM CLAYTON. "Making the Resources of Religion Available in Education." *Religious Education*, 36:3-8, January-March 1941.

Discusses functional approach in education, resources of religion and methods of making these resources effective in education. Says making resources of religion available in education is task of all agencies concerned with the child.

33. BOWER, WILLIAM CLAYTON. "Religious Education Faces the Future." *Journal of Religion*, 21:385-97, October 1941.

Discusses recent "progressive" developments in religious education in curriculum, method and organization, values thus obscured which must become again a part of religious education, and some major problems of the future, including the relations of public and religious education.

34. BOWER, WILLIAM CLAYTON. "Religion on Released Time." *Christian Century*, 58:980-81, August 6, 1941.

Presents reasons for religious education in connection with public schools as a part of a total program of religious education, including also home and church.

35. COE, GEORGE A. AND JOHNSON, F. ERNEST. "Religion in Public Education?" *International Journal of Religious Education*, 18:4, 36, September 1941; 4, 34, October 1941;

4, 18, November 1941; 4, 32, December 1941.

A series of discussions pro and con on the desirability of introducing religion into the public schools.

36. FOX, G. GEORGE. "Religious Education, but Not in Public Schools." *Religious Education*, 36:212-19, October-December 1941.

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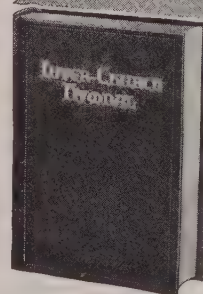
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Statements of arguments against the teaching of religion in the public schools. Though written by a rabbi, it represents fairly the opposition other than Jewish.

37. MORRISON, CHARLES C. "The Inner Citadel of Democracy." *Christian Century*, 58:617-19, 652-54, May 7-14, 1941.

Address delivered to Missouri State Teachers Association pleading for teaching of "a common body of belief" in public schools, because education has become secularized and church education is failing, placing responsibility for teaching religion on the public-school teacher.

38. RICH, MARK. "The Rural Church and Community Life." *International Journal of Religious Education*, 17:14-15, March 1941.

Says a significant trend among churches is the growing awareness of community and shows how some churches are meeting the needs of and serving as unifying forces in their areas.

II. The Religious Education of Children

39. BAXTER, EDNA M. "Modern Versions and Arrangements of the Bible." *International Journal of Religious Education*, 17:14-16, February 1941.

Carefully annotated series of descriptions of 20 modern translations, beginning with the King James version and including four Bibles for children.

40. BOWER, WILLIAM CLAYTON. "What Do We Want Our Children to Know About the Bible?" *International Journal of Religious Education*, 17:6-7, February 1941.

Plea for knowing and teaching the Bible as a resource for living today, by reconstructing its historical situations, emphasizing historical perspective and, as did Jesus, by "penetrating beneath the record to the living values."

41. BURKHART, ROY A. "When Children Join the Church." *International Journal of Religious Education*, 17:18-19, January 1941.

This pastor, drawing upon his yearly experience with a three-months' membership class of fellowship and study, considers the following to illustrate how such training may make the joining of church more meaningful to children: baptism, communion, and making symbols grow in meaning.

42. MCGAVRAN, GRACE W. "Purposeful Activity or Glorified Busy-Work?" *International Journal of Religious Education*, 17:10, 36, January 1941.

Describes how one group discovered and carried through a purposeful activity and outlines the steps in the procedure, which should serve as guide posts to creative activity for other groups.

43. OSBORNE, ERNEST. "The Middle Years." *Childhood Education*, 18: 75-78, October 1941.

Gives certain generalizations about eight-to-twelve-year-olds. Shows the significance of this period to parents and teachers and the importance of keeping open the lines of communication between children and adults.

44. TRENT, ROBBIE. *Your Child and God*. Chicago, Willett, Clark and Company, 1941. 145 p. \$1.50.

Suggests uses of the Bible, interpretations of the church, prayer, and formal worship. Gives concrete illustrations from children's lives. Author says her own religious viewpoint is "frankly conservative."

III. The Religious Education of Young People

45. BECKES, ISAAC KELLEY. *Young Leaders in Action*. Nashville, Abingdon-Cokesbury Press, 1941. 216 p. \$1.75.

Deals with problems in local church young people's work, going deeper than method to fundamental Christian attitudes. For youth and their leaders.

46. GRAY, HENRY DAVID. *A Theology for Christian Youth*. Nashville, Abingdon-Cokesbury Press, 1941. 144 p. \$1.00.

Deals with teachings of Christian religion concerning God, Jesus, man and sin, the Bible, the church and Christian life interpreted in language, style and thought appropriate for modern youth.

47. HARNER, NEVIN C. *Youth Work in the Church*. Nashville, Abingdon-Cokesbury Press, 1941. 222 p. \$1.75.

Considers the basic needs of youth in relation to the program of the church and offers many practical and helpful suggestions for increasing the effectiveness of work with young people.

48. HUBBEN, WILLIAM. "Religion at George School." *Religious Education*, 36:20-24, January-March 1941.

Reports an experiment, under the auspices of Progressive Education Association, in integrating religion with the whole curriculum in a Friends' private boarding high school.

49. MEAD, MARGARET. "Back of Adolescence Lies Early Childhood." *Childhood Education*, 18:58-61, October 1941.

Shows how adolescent behavior patterns are set in early childhood and grow out of the culture into which the child is born. Illustrations are drawn from Balinese, Samoan and American customs.

IV. The Religious Education of Adults and Parents

50. FALLOW, WESNER. "Religious Education—A Job for Parents." *Religion in Life*, 10:250-55, Spring 1941.

Religious education of children varies with different types of parents, of which several are described. The family must use the church and public school as aids in training children, but the family remains of basic value.

51. HART, HORNEILL. "What Makes a Marriage Happy?" *International Journal of Religious Education*, 17:8-9, 18, May 1941.

Using an "euphorimeter scale" as a measure of happiness, the author answers, in terms of the experiences of many groups of married people, that happiness in marriage depends upon the marriageability of the partners, how well they are matched, and how high their ideals.

52. POWELL, WILFRED EVANS. *Understanding Adult Ways*. St. Louis, Bethany Press, 1941. 202 p. \$1.25.

This book, in the field of adult psychology, represents the best and most recent thinking in its field. Is written from a practical background of work in many local churches.

53. VEH, RAYMOND M. "Reaching Young Adults." *International Journal of Religious Education*, 17:16-17, January 1941.

Considers the following: when is one an adult; the society-type program—grading, time schedules; the young adult fellowship; elements of

the program—study, worship, recreational fellowship, service.

54. WESTPHAL, EDWARD P. *The Church's Opportunity in Adult Education*. Philadelphia, Westminster Press, 1941. 209 p. \$1.25.

Stimulating introduction to possibilities of an effective adult program in the local church. Available resources and practicable ways of getting started quickly are presented.

55. WIEMAN, REGINA WESTCOTT. *The Family Lives Its Religion*. Creating the Family and the Creative Family. New York, Harper and Brothers, 1941. 236 p. \$2.00.

Presents a philosophy of family living and a philosophy of religion. The "creative family" is illustrated, and provided with guidance in achieving its best through means such as budgeting resources, balancing freedom and discipline, family fun, facing dark days creatively, celebration and worship.

V. Religious Education in Colleges and Universities

56. Anonymous article, with comments by CRAIG, JOHN G., PALMER, ALBERT W., CHUBB, JAMES S., AND WEIGLE, LUTHER A. "I Graduate from Seminary." *Religious Education*, 36:163-74, July-September 1941.

The graduate criticizes the seminary for failure to provide practical preparation for his task as pastor. The comments indicate some oversights in his criticism.

57. BARTLETT, EDWARD R. "What College Students Should Know About Religion." *Christian Education*, 25: 39-46, October 1941.

Felt needs of students in this respect are revealed in a survey of student opinion.

58. BLAKEMAN, EDWARD W. "Developing an Indigenous Religious Program in a State University." *Religious Education*, 36:67-76, April-June 1941.

Describes plan for making religion an integral element of the University of Michigan curriculum, which includes a "Degree Program in Religion and Ethics" and counseling service to provide for student's spiritual development.

59. EMME, EARL E. "Factors in the Religious Development of Thirty-eight College Students." *Religious Education*, 36:116-20, April-June 1941.

Describes instruments and results of an investigation into some factors in the religious development of college students: heaven, hell, the devil; religious experiences; effect of the college; attitude toward the church.

60. FREDERICK, ARTHUR L. "Religion on the College Campus." *Religious Education*, 36:145-52, July-September 1941.

Presents a varied, confused, almost chaotic condition, especially with respect to chapel and in church-related colleges. Offers ten educational principles of program building to correct situation.

61. HAMILTON, SAMUEL L. *What It Takes to Make Good in College*. Public Affairs Pamphlet. New York, Public Affairs Committee, Inc., 1941. 32 p. \$1.00.

Popular summary of important study—*From School to College, A Study of the Transition Period*, a Yale University Press publication. Considers factors making for a successful college experience. Useful to both professional and lay people, and particularly to every youth contemplating or attending college.

New Books

The Highway of God. By Ralph W. Sockman. (Lyman Beecher Lectures) New York, Macmillan, 1942. 228 p. \$2.00.

Like most of the Lyman Beecher Lectures, this is a book for preachers about preaching. While laymen will find it interesting, particularly as the revelation of the mind of one great preacher, ministers will be especially helped by both its form and its content. The text is John the Baptist and the outline is based on Jesus' estimate of John as a preacher. As John came out of a wilderness to call for a highway for God, so must the modern preacher lead the way to righteousness in our present wilderness of social and political conflict. A preacher must be a sturdy guide-post, not a reed in the wind. He must be a prophet who hears God speak, but more than a prophet, one who prepares people to receive the Word. He must live in the Kingdom of God and show others the way there. He must be one of the "children of wisdom" who are not moved by the cries of the "children of the marketplace," but find what is that is ultimately true, beautiful, and good.

The book is written in Dr. Sockman's usual brilliant, allusive style. Both for its practical advice and for the new areas of thought which it opens up, it will be found refreshing and challenging.

L. W.

Religion and the State. The Making and Testing of an American Tradition. By Everts B. Greene. New York, New York University Press, 1941. 172 p. \$2.75.

Six chapters which tell primarily of the slow but steady progress of religious liberty from the Middle Ages to the present. Today America still faces problems of the relations of church and state particularly in the field of religion and education, and in the matter of the conflict of state authority with the demands of individual conscience. These present-day issues are discussed in the final chapter.

Old world traditions of close church-state relations were transplanted to the New World, including nearly all the English colonies. But by the eve of the Revolution these traditions were being left behind, though "separation" of church and state was not generally accepted until after another half century of experience and public discussion. Of course, religion and state affairs could not be kept in watertight compartments and problems of relations continued to arise. The final chapter is entitled "The American Tradition Tested."

Good historical background material in readable style, useful in understanding the present.

O. M.

The Mind of the Maker. By Dorothy L. Sayers. New York, Harcourt, Brace and Company, 1941. 229 p. \$2.00.

It is not often that one finds a book on theology by an author who, in the literary

sense, "can write." Dorothy Sayers has brought her wit, her brilliance of intellect and her distinction of literary style into the writing of a delightful and stimulating exposition of the mystery of divine creativeness. In particular, the theory of the Trinity is explained through the analogy of the writer who conceives an idea, expresses it in words on paper and releases its influence into the world. She draws on her own experience as a writer for illustrations, as well as on the writings of many other people. This book will be of special interest and help to those who find it easier to think of even the most abstract subjects in concrete terms.

L. W.

The Picnic Book. By Clark L. Fredrikson. New York, Barnes, 1942. 128 p. \$1.25.

The author gives in a concise way a host of practical suggestions helpful in the planning and carrying out of successful picnics and other outings. He considers the necessary preliminary planning and preparation, and outlines varied types of programs. It is recreation just to read his chapter on outings in rural communities, with suggestions for such as a Pioneer Day Celebration, an Outdoor Carnival, and an Old-fashioned Spelling Bee; and his section on special occasions, describing a Gypsy Jamboree, a Let's Turn Hobo party, a Moonlight Outing, and an Indian Summer Picnic. Church workers, club leaders and recreation directors will find this handbook, prepared for the National Recreation Association, a valuable recreation guide.

W. E. D.

Jesus in Action. By Benjamin W. Robinson. New York, Macmillan, 1942. 217 p. \$1.50.

This book brings one to a fresh realization of the strength and vitality of the Christian faith. Beginning with an excellent delineation of the character qualities of Jesus, the author discusses the positive and aggressive nature of his leadership. The analysis of Jesus' positive interpretation and use of his religious heritage is most helpful. The emphasis on the positive nature of creative moral teaching should be helpful to all teachers of religion. It should serve to remind us that our Christianity betrays its founder when it becomes negative and defensive. This book will improve the courage of any minister who needs a new vision of the message he is privileged to preach.

H. J. S.

Poems for Life. Quotable Verse from the Seers and Singers of Yesterday and Today. Compiled by Thomas Curtis Clark. Chicago, Willett, Clark, and Company, 1941. 370 p. \$2.50.

Those who have helped to make 1000 Quotable Poems a steady "best seller" will enjoy this entirely new collection. It covers a wide range of human experience: nature, faith, contentment, home, friendship, Jesus,

God, social justice, the new world, American holidays, and many other topics. The poems come largely from English and American literature, many of them being by contemporary writers. This collection is useful not only for personal reading but for illustrative materials for teaching and preaching.

L. W.

Prexy and Son. By Fred Eastman. Boston, Walter H. Baker, 1942. 125 p. Royalty, \$25.00. \$75.

This is a three-act play, dealing with the clash between a president of a modern liberal arts college, his rebellious son, the board of trustees, and a brilliant young professor of psychology, who seeks to reorganize the school, eliminating its emphasis on culture and character development and making it a vocational, job-centered institution under state financing and supervision, with himself as president. It is easy to stage, as it requires but one setting with a minimum amount of properties. Its characters number fourteen—eight men and six women. It is particularly suitable for college and little theatre groups, but may be used with advanced high school people.

W. E. D.

The Christian Faith. An Inquiry into Its Adequacy as Man's Ultimate Religion. By Nels F. S. Ferre. New York, Harper and Brothers, 1942. 216 p. \$2.00.

The new interest in theology is evidenced by the considerable number of new books. Among the younger theologians who think and write well, Nels Ferre is gaining stature. This is his best book to date. The sufficiency of the Christian faith as an ultimate is convincingly set forth. A reasonable faith for modern minds in a clear and somewhat new approach to the traditional doctrines is presented. An excellent book for ministers and laymen.

H. J. S.

The Bearing of Archaeology on the Old Testament. By George L. Robinson. New York, American Tract Society, 1941. 207 p. \$1.75.

If Bible teachers want a simple but comprehensive survey of the findings of the archaeologists as they relate to the Old Testament, presented from a conservative point of view, they will find this book very interesting and useful. Professor Robinson has been a stimulating teacher throughout a long life and he knows how to present his material in a most effective manner. The careful referencing and many excellent illustrations will be helpful to the teacher.

H. J. S.

The Preacher's Doorknob. By L. M. Zimmerman. Philadelphia, Muhlenberg, 1942. 58 p. \$35.

Out of a long and fruitful life as a pastor, the author gives us brief, sharply etched portraits of persons who have come to his door: the sincerely repentant, the pious

The Social Message of the Apostle Paul

By HOLMES ROLSTON, D.D.

James Sprunt Lectures at Union Theological Seminary, Richmond, Virginia, for 1942.

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H. J. S.

How Miracles Abound. By Bertha Stevens. Boston, Beacon Press, 1941. 200 p. \$1.85; leaflets for the first eighteen sessions, \$.85.

Prepared as one of the texts in the series of Beacon Books in Religious Education, this book will be a most useful source book for teachers using many texts. Miss Stevens has had wide experience in teaching science to children and has been unusually successful in interpreting to them its spiritual significance. In the present volume she approaches her subject through ten objects in the natural world: a star, a magnet, a salt crystal, a dew drop, a lima bean, a petunia, a tree, a snail shell, a goldfish, and the hand. All the objects illustrate the orderliness of the universe, and all illustrate natural force of some sort. Pupils' leaflets for the first eighteen sessions are now available. There will be another set of these next fall or winter.

M. A. J.

Animal Babies. By Alice Day Pratt. Boston, Beacon Press, 1941. Teacher's Guide, 84 p. \$.75; pupil's book, 148 p. \$1.50.

A book for parents or teachers and six- or seven-year-old children to use together in studying the life of baby animals. Attractively illustrated and printed in bold type. The *Teacher's Guide* is by Violet L. Chapman.

The Road We Are Traveling, 1914-1942. Guide Lines to America's future as reported to the Twentieth Century Fund. By Stuart Chase. New York, Twentieth Century Fund, 1942. 106 p. \$1.00.

The first of a series of exploratory reports on postwar problems under the auspices of the Twentieth Century Fund to lay out, as clearly as can be done, what the economic problems of the peace are likely to be. Eleven major world trends are shaping the kind of America that will emerge when the war is over. "Everything which will be in the postwar adjustment is here in embryo now."

How to Study the Behavior of Children. By Gertrude Driscoll. New York, Bureau of Publications, Teachers College, Columbia University, 1941. 84 p. \$.60 paper; \$1.00 cloth.

A book for teachers who understand that a child's behavior is central, not secondary in his education. A chapter each is devoted to (1) opportunities for observing the behavior of children in and out of school, (2) methods of studying child behavior, and (3) suggestions for using the knowledge gained to direct the behavior of children into constructive outlets through satisfaction of their needs.

Effects of Instruction in Cooperation on the Attitudes and Conduct of Children. By Bryan Heise. University of Michigan Monographs in Education, Number 2, January 1942. Ann Arbor, Michigan, University of Michigan Press. 98 p. \$1.00, paper; \$1.50, cloth.

The report of a controlled educational experiment to evaluate the possibilities of instructing pupils in the use of a democratic method of group thinking. Though a technical discussion, it contains practical suggestions for group leaders.

On Wings of Healing. Prayers and Readings for the Sick and Shut-in. Compiled by John W. Doberstein. Philadelphia, Muhlenberg Press, 1942. 104 p. \$2.00.

A carefully selected collection of prayers, poems, Scripture passages, and meditations to be read and used by a person who is ill. Style and binding are also especially attractive.

Religion and the Present Crisis. Edited by John Knox. Charles R. Walgreen Foundation Lectures. Chicago, University of Chicago Press, 1942. 165 p. \$1.50.

An able exposition of the responsibilities of Christians and of the Christian church in the present world crisis by nine members of the faculty of the Divinity School of the University of Chicago.

By This Sign Conquer. A Study in Contemporary Crucifixion and Crusade. By G. Bromley Oxnam. Nashville, Abingdon-Cokesbury, 1942. 214 p. \$1.75.

An exploration of the resources and adequacy of the Christian faith as a basis for permanent peace and world unity.

The Pathway to the Cross, by George Arthur Clarke. New York, Association, 1942. 150 p. \$1.00.

A series of penetrating, vivid picture meditations grounded in the experiences of war but emphasizing determination "to keep company with Jesus on the higher levels" in these times.

Books Received

THE AMERICAN CITIZENS HANDBOOK, arranged by Joy Elmer Morgan. National Education Association of the United States. \$1.00. Prepared for use by new citizens, this book contains a careful selection of inspirational and informative material, including among other things patriotic poetry and songs, heroes of American democracy whose names are inscribed in the New York University Hall of Fame, and "Charters of American Democracy," including a statement on "Religious Ideals the Foundation." Much else of practical value is provided.

***BUILDING MORALE,** by Jay B. Nash. Barnes. \$1.00.

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†**BY THIS SIGN CONQUER.** A Study in Contemporary Crucifixion and Crusade, by G. Bromley Oxnam. Abingdon-Cokesbury. \$1.75.
 *****Civilian Morale Agencies in War and Peace.** Charles Merrifield, special editor. *The Journal of Educational Sociology*, Vol. 15, No. 7, March 1942. \$35

***A DIGEST OF CHRISTIAN THINKING**, by Charles S. MacFarland. Revell. \$1.50.
 ***FAITH UNDER FIRE**, by Michael Coleman. Scribner's. \$1.50.

FAITHFUL ALSO IN MUCH. A History of Man in His Relation to His Possessions and His God, by John E. Simpson. Revell. \$1.00.

FAMOUS EXPLORERS. For Boys and Girls, by Ramon P. Coffman and Nathan G. Goodman. Barnes. \$2.00. Illustrated biography for younger readers of adventurous spirits.

***HEALTH IN SCHOOLS.** Twentieth Yearbook. American Association of School Administrators. \$2.00.

***A HISTORY OF EARLY CHRISTIAN LITERATURE**, by Edgar J. Goodspeed. University of Chicago Press. \$2.50.

HOW TO GROW FOOD FOR YOUR FAMILY, by Samuel R. Ogden. Barnes. \$2.00.

HOW TO STUDY THE BEHAVIOR OF CHILDREN, by Gertrude Driscoll. Teachers College, Columbia University. \$.60 paper; \$1.00 cloth.

***I WAS IN HELL WITH NIEMOELLER**, by Leo Stein. Revell. \$2.50.

INVITATION TO WORSHIP, by A. C. Reid. Abingdon-Cokesbury. \$1.50. Short devotional talks based on Scripture selections and delivered at Harvard University chapel and elsewhere.

***IT RUNS IN THE FAMILY**, by James Lee Ellenwood. Scribner's. \$2.00

†**THE MIND OF THE MAKER**, by Dorothy L. Sayers. Harcourt, Brace and Company. \$2.00.

***THE MIRACLE-STORIES OF THE GOSPELS**, by Alan Richardson. Harper. \$2.00.

MUSINGS OF AN ANGLER. "It is not all of fishing to catch fish," by O. Warren Smith. Barnes. \$2.00.

***NEW TESTAMENT STUDIES.** Critical Essays in New Testament Interpretation, with Special Reference to the Meaning and Worth of Jesus, edited by Edwin Prince Booth. Abingdon-Cokesbury. \$2.50.

†**ON WINGS OF HEALING.** Prayers and Readings for the Sick and Shut-in, compiled by John W. Doberstein. Muhlenberg. \$2.00.

PERSONAL RECOLLECTIONS. SIXTY YEARS OF BOOK PUBLISHING, by John Barnes Pratt. Barnes. \$.50. Interesting personal notes by the author, president of the firm A. S. Barnes and Company, publishers of books on recreation and hymn books.

†**THE PICNIC BOOK**, by Clark L. Fredrikson. Barnes. \$1.25.

†**POEMS FOR LIFE.** Quotable Verse from the Seers and Singers of Yesterday and Today, compiled by Thomas Curtis Clark. Willett, Clark and Company. \$2.50.

***PRAYERS FOR VICTORY**, edited by G. A. Cleveland Shrigley. Thomas Nelson and Sons. \$1.00.

†**RELIGION AND THE PRESENT CRISIS.** Charles R. Walgreen Foundation Lectures, edited by John Knox. University of Chicago Press. \$1.50.

***RELIGIOUS EDUCATION AND THE PUBLIC SCHOOLS**, by O. Frederick Nolde and George E. Hill. Publication No. 1. Educational Service Bureau, School of Education, University of Pennsylvania. \$.25.

***WINGS FOR THE COMMONPLACE: I. DE PROFOUNDIS; II. I FIND MY NEIGHBOR; III. I FIND COURAGE; IV. I FIND THE KINGDOM**, by Oolooah Burner. Womans Press. \$1.00 for set of four books.

* To be reviewed.

† Reviewed in *June Journal*.



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Graded Curriculum and General Program Materials

(Continued from page 33)

York, United Council of Church Women, 1942. 6 p. \$.03.

An observance suggested to Christian families and churches.

MOFFETT, M'LEDGE. *Youth Looks at Marriage*. New York, Association Press, 1942. 48 p. \$.25.

Guide for the study of marriage and family life developed under three sections: the social life of young people—a prelude to marriage; marriage is a choice; and marriage as a way of life.

Planning the Family Camp. Educational Bulletin No. 426. Chicago, International Council of Religious Education, 1942. 47 p. \$.25.

Deals with the following: a description of a family camp, general program elements, age-group activities, camp organization, leadership, housing equipment and service, and sponsoring and administering agencies.

C. General

The Churches and a Just and Durable Peace. Chicago, Christian Century Press, 407 S. Dearborn Street, 1942. 80 p. \$.15; 10 or more, \$.10 each.

Handbook for use of discussion groups. Deals with findings of National Study Conference at Delaware, Ohio, March 3-5, 1942, under auspices of Commission on Just and Durable Peace of Federal Council of Churches.

Differences Between an Argument and a Discussion. Chicago, International Council of Religious Education, 1942. 14 p. \$.05.

In chart form, outlines the differences between argument and discussion. Gives suggestions for achieving the most worth-while group thinking.

HEATH, PAUL SILAS. *Christians Face the Post-War World*. Philadelphia, Department of Social Education and Action, Board of

Christian Education of the Presbyterian Church in the U.S.A., 1942. 32 p. \$.15.

Discusses proposals for post-war world order; and appraises rôle of Christian Church in that plan of reconstruction. Suggests further study and includes a reference list.

Know Your Community. Research Service Bulletin No. 17, Chicago, International Council of Religious Education, revised 1942. 23 p. \$.15.

Survey guide for studying the community. Deals with such problems as: guidance of the survey, defining boundaries, the religious census, the community survey. For churches and educational forces in the community.

Religious Education Week. Chicago, International Council of Religious Education, 1942. 18 p. \$.10.

Developed under the headings: what is religious education week, religious education week and the United Christian Education Advance, observance of religious education week in the local church, community observance, a calendar for this week.

*TRAVER, AMOS JOHN. *The Deacon and Worship*. Philadelphia, United Lutheran Publication House, 1941. 64 p. \$.20 each; 6 copies \$.90; 12 copies \$1.75.

To help laymen in official positions understand the principles of worship, and their own responsibilities in this connection. Gives some specific reference to Lutheran Church practices.

Regular Graded Lesson Series

These quarterly lists of graded curriculum, leadership, and general program materials include references to new units in the regular graded lesson series. Descriptive leaflets concerning these series as a whole may be secured without charge from the publishers.

Journals and Publication Lists

Write to your denominational board for information concerning journals for teachers and leaders. Limited space prevents our including them in these quarterly lists.

Write to the denominational and other publishers for lists of their publications.

... Finally ...

The Journal This Month

THE ONE ITEM in this number which has taken more time, work and thought than any other is one which you are likely to overlook. It is the Religious Education Bibliography for 1941. The Research Department of the Council kept sixty-one people busy for months selecting and annotating the best books and articles published last year. Church librarians, as well as all professional workers, should look over this list and add to their own bookshelves accordingly.

Most of the articles this month have a holiday feeling. "Do Children Need the Country" is one of those true stories more interesting than fiction. "A Church Workers' Clinic" is something to begin thinking about now; perhaps you can have one early in the fall. The activities undertaken by the intermediates who made a "Worship Center

Out-of-Doors" could be adapted to a church yard, or the study would be appropriate indoors at any time.

"How Does the War Affect Children?" is the first of a series of articles dealing with the important question of the effect which the war is having on the personalities of children and youth. Dr. Josselyn, who has faced these problems in her own home, is making a fine contribution to her own community.

Next Month

ANOTHER SPECIAL NUMBER is coming next month—one dealing with missionary education in a time of world conflict. It is being prepared with the cooperation of the Missionary Education Movement and other missionary agencies. It will help you to understand current trends in missionary education and to prepare for the kind of teaching that is essential if a decent

world is to follow the present intolerable chaos.

Five-Year-Olds and God

THE FOLLOWING CONVERSATION is reported by Miss Gladys M. Cameron of Oak Park, Illinois. It took place in a kindergarten while the children were taking their morning refreshments. They were unaware of the teacher's presence and their remarks were completely spontaneous.

John O. (Presbyterian): "God has a lot of eyes. He can see everyone at once."

John W. (Catholic): "But say, God is everywhere. He is inside us."

Donald (Methodist): "God is in your eyes" (here he laughed and pointed to his eyes) "and he is in your ears, and God is in your mouth."

Judson (Christian Science): "I can't understand that guy! Why did he make us?"

John W.: "Cause—guess he got lonely."

John O.: "I know where God is. God is inside a leaf and God is under the mud. God is inside a tree."

Judson: "God is all over. He is good. He makes wood, and he is nice, and he makes us."

Donald: "He talks to us when we are good. He talks to us when we are in bed, too."

Defense Work

IN CONNECTION WITH the editorial on page 3 you will be interested in this soliloquy written by a public school teacher of Monroe, Michigan: Defense work? Do I do defense work?

Well, some—you see I guide the six-year-olds. Yes, we learn to pledge allegiance and to sing "America,"

And even what is meant by "United States," "Indivisible," and "Freedom."

Yes, we know the colors of the flag and what they stand for, too,

We even know that there is a war, and what it does to you.

But—we work and play and laugh and sing, We love our friends and the joy they bring, We learn to be independent, cooperative and kind,

With thoughtfulness and tolerance toward all others we may find.

Defense work? Not much compared with air craft, tanks, ammunition—

This teaching of the American, the Yank—the future citizen!

Yet I attempt to bring to him the security of his position—

He is an American and right proud of its tradition!

Defense work? Do I do defense work?

Well, some—you see I guide the six-year-olds.

DORIS M. HARPHAM*

* In *Childhood Education*, February 1942. Used by permission.

They Have Been Doing the Work—

COMMITTEE ON GROUP GRADED LESSONS

There has been no committee in the Council with as ancient a lineage as that of the Committee on Improved Uniform Lessons which made its bow on this page two months ago. But the Committee on Group Graded Lessons has a lengthy and honorable history also.

Its origin goes back to 1922. It was organized to provide a series of lessons somewhere in between the Uniform lessons, with the same lesson for all years, and the closely Graded Lessons with different lessons for each year. These outlines provide lessons that are uniform for each three-year age span and provide proper progression from year to year and from one department to the next. The first chairman was Dr. Luther A. Weigle. He was succeeded by the late Dr. Frank Langford.

In recent years the committee has had about 25 members, mainly recruited from the denominations using these lessons.

One of the important tools in the committee's work for a long time was an enormous wall chart of beaver board, with 60 rectangular spaces on it. (Why 60? Because 5 departments x 4 quarters each year x 3 years in the cycle = 60.) Then there were sixty movable pieces of stiff paper on which to write the theme or themes for a quarter and to pin up on the beaver board. These could then be juggled

around as the committee mulled over those three mystic shibboleths of all curriculum makers—sequence, balance and comprehensiveness.

The committee has met at least once a year for about three days, with an active Steering Committee meeting several times in addition. It has had two main sub-committees, those on Courses for Children and Courses for Youth, with sub-groups covering the five departments, beginners to intermediates.

As a result of the extensive re-study of the total lesson situation in the Council started in 1939, three new lesson committees were set up by the Council in February last. (See the complete story in the article by Miss Jones on page 9.) One of these covers the general field of work of the Council on Group Graded Lessons. It is called the Committee on the Graded Series and includes cycle or group graded lessons, closely graded lessons and other types of work. Its membership includes substantially that of the older committee with which it has merged.

Dr. C. A. Bowen has been chairman of the Committee on Group Graded Lessons since 1931 when he succeeded Dr. Langford. He has given devoted and effective service to the vital cause of cooperative lesson production. He is Editor of the Board of Education of the Methodist Church.



Taking the Light to the Blind

THE Braille edition of *The Upper Room* is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as \$2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

In local congregations also there are hundreds of homes not now using *The Upper Room* to which it would be a helpful daily guide and inspiration. Why not see that every home in your congregation is supplied with this vital devotional aid?

The Upper Room (circulation last issue, 1,365,550—a new all-time record) is published in English, Spanish, Hindustani, and Portuguese, as well as in Braille.

*The July, August, September issue is now being distributed. Order your full requirements TODAY. Pastors and other group leaders may use our consignment plan to purchase ten or more copies of the regular edition to one address at 5 cents each, postpaid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, postpaid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Special envelopes for remailing *The Upper Room* to boys in the Army and Navy, \$1.00 per 100. Send all orders to*

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Other Publications by The Upper Room

(Order direct from the above address)

Pocket Prayer Book, by Muriel Lester, noted English author and social worker. The technique used by Miss Lester in North and South American groups, sketched in a 44-page booklet especially for pastors and other readers interested in enriching the prayer life of their groups. 15 cents per copy, postpaid; 12 copies \$1.40.

Pocket Prayer Book, by Bishop Ralph S. Cushman. Total printing first year, 150,000 copies. A helpful guide for cultivating and sustaining devotional habits. 44 pages, imitation leather, vest-pocket size. 25 cents per copy, postpaid; 12 copies \$2.50.

Christian Truth for Christian Living, by Edwin Lewis. A book to strengthen Christian faith in days of crisis; 18 chapters on vital topics, dealing in a very practical way with one's relationship to the problems of Christian living. 156 pages, paper bound. 25 cents per copy, postpaid; 12 copies \$2.50.

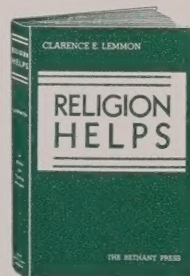
Pictures in The Upper Room; A Study in Devotional Art, a beautiful 96-page book containing reproductions of 20 cover pictures from *The Upper Room* and their interpretations by Albert Edward Bailey. 25 cents per copy, postpaid; 12 copies \$2.50.

ANNOUNCEMENT

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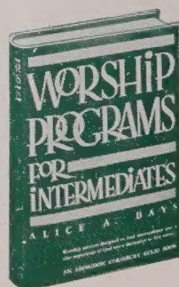
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